

THE
MARRIAGE
OF THE
LAMB.
OR

A Treatise concerning the spirituall espousing of Christ, to a beleiving Soule, wherein the subject is fully handled in the nature of it, in the effects, priviledges, symptomes, with the comforts that arise to a beleever from this relation, wherein also the excellencie of Christ, and many other spirituall truths flowing from the subject are by way discovered.

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of Gods Word at *Flamsteed* in
Hartford-shire.

*Revel. 21. 9. Come hither, I will shew thee
the Bride, the Lambes Wife.*

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MARRIAGE

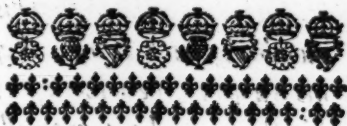
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TO

The Right Worshipfull,
truly Worthy, and very much
honoured Knight and Baro-
net, *S^t Thomas Barrington*, and
to his truely vertuous Lady,
Grace, Mercy, and Peace from
the Fountaine.

Right Worshipfull

MAny are those Rela-
tions that Christ the
Prince of Peace
stands in towards beleevers,
He a Father, they his chil-
dren, he a Sheapheard, they

A 2

his

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his sheepe, he an head, they his
members, he a King, they
his Subjects, he a Lord, they
his Servants, he a generall,
they his Souldiers, he an hus-
band, they his spouse; and a-
mongst all these relations, not
one enricheth the beleeving
heart with more heavenly
consolation than this, of being
a husband to his Church, for
by this the beleever becomes
assured of all things his heart
can desire, of Communion
with Christ, of protection,
preservation, maintenance,
spirituall and temporall, yea
of heaven it selfe Christs
spouse

Dedicatory.

Spouses joynture: of this most comfortable subject I have published this small treatise, and the cause inforcing mee to the publication thereof, was the earnest request of some Speciall and neere friends, whose affections were much moved with the Subject handled in the Pulpit: to satisfie their desire (being no lesse to me than a command) and for the comfort and Edification of Gods Church, I have endeavoured to publish the notes somewhat more fully handled than in the Pulpit, hoping that none

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will despise Timothie for
his Youth, considering that
out of the month of Babes the
praise of God is perfected.
Although I want not some
private respects to inforce
me to dedicate this my labour
unto your Worships, as that
I may give some open testifi-
cation of my gratefull minde
to you both, for those perso-
nall favours received, yet
the chiefeft reason was be-
cause this Treatise seems to
be due to you both, who are
joyned together not onely in
the common bonds of Matri-
mony, but as Aquila and
Pri-

Dedicatory.

Priscylla, Zacharie and Elizabeth married together in the Lord and to the Lord Jesus, as to one Husband: this relation to Jesus Christ appeares by that high respect you shew to the stokesmen and faithfull ministers of Jesus christ, by your Pietie and Zeale for the honour of the Lord Iesus. Let Cæsar and Pompey contend for superiority in fading and vanishing greatnesse. Let your Worships contend with an holy ambition for the obtaining and retaining of Gods favour, and an humble ac-

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quaintance and communion
with his heavenly highnesse,
by keeping Faith and a
pure Conscience.

Let the men of this world,
whose sole portion is in this
life, glory that they are crow-
ned with a concurrence of
present felicities. Let your
Worships glory be, that toge-
ther with a confluence of
worldly contentments, the
God of heaven hath crowned
you with his Mercy and
Grace in Christ, and esteeme
it your chiefest Honour that
God hath made you Honou-
rable with the Bereans for
your

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your love to the truth; with
labez for your Piety and
Devotion, and that he hath
made you Noble with Theo-
philus for your love to God,
his People, his Lawes, his
Cause, which love of truth,
piety, and devotion; love to
God and his cause, shall give
a luster to all your other
greatnesse, and shall be able
in the day of tryall and ac-
count, to make you stand like
an unmoveable Rocke with
triumphing confidence before
the terrour of the last day,
when all other worldly great-
nes without the former shall

A 5. shrinke.

The Epistle

shrinke in the wetting, and shall wish it selfe so little it could not be seene, in that shall call to the Mountaines to fall upon it and to cover it. The great God of heaven and earth, replenish your Noble hearts with a dayly increase of heavenly hords of Grace, and treasures of Comforts in the paradise of Holinesse, and perseverance in well doing, which may give you an earnest of those inexhaustable treasures of joy and happinesse, reserved in the highest heavens for all

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all that love the Lord Je-
sus in sincerity, this shall
be the dayly prayer of him
who humbly desires to bee
accounted

Your Worships tru-
est friend and ser-
vant for the good
of your Soules :

BENIAMIN KING.



THE
MARRIAGE
OF THE
LAMBE.

Hosea 2. 20. *I will betroth
thee unto me in faithful-
nesse.*



He sweetest mu-
sique consists
of discords. It
is so with the
Harmonie of
Gods Word in generall, and
with

with this Chapter in particular. In the former part to the 12. verse, God stands as it were upon Mount *Ebal* pronouncing his curses; from the 12. verse to the end, he stands as it were upon Mount *Gerizim* proclaiming his mercies; in the former as upon Mount *Sinai*, thundring in his Judgement; in the latter part as upon Mount *Sion*, alluring in many sweete and Evangelicall promises, of which this text is the summary and Epitome of the rest. *I will betroth thee unto me in faithfulness.* The matter included in this text is this.

That there is a spirituall betrothing of Christ unto every truly beleeving soule, which will more fully appeare, if we
con-

consider these three particulars.

First the precedent of this
spirituall Marriage. 1.

Secondly, the nature and
essence of it, or the par- 2.
ticulars wherein it consist-
eth.

3. The Consequents of
it. 3.

The precedent of this spi- 1.
rituall Marriage, which is this;
that before Christ vouchsa-
feth to espouse himself to any
soule, there must be a separa-
tion betwixt that soule and
every beloved sinne; as the
woman must bury her former
husband before shee can be
married to another; so the
Soule must bury all former
beloved finnes, that it may be
betrothed to Christ. Every
Christ

Christian before the act of this spirituall betrothing is wedded to one sinne or another, which walkes with him in the day, sleepest with him in the night, that lyes in his bosome, and is as deare to him as his wife, but before Christ espouseth himselfe unto that soule, there must be a bill of divorcement drawne betwixt it, and all other darling sinnes, and endeared corruptions to give entertainment to Christ alone. The Harlot could be content the living childe should be divided. *1 King. 3. 26.* whereas the true mother of the childe had rather part with all the childe, than to have the childe divided. The Devill like the Harlot can be content to have
halfe.

halfe the heart, because hee knowes, if hee hath halfe the heart, by this meanes hee shall enjoy the whole; but Christ like the true mother of the Childe, will have all or none, though a broken heart be his delight, yet a divided heart is odious unto him; hence is it that Christ before he vouchsafeth this favour of espousing himselfe to any soule, requires there should be a divorcement of all sinne to give entertainment to himselfe alope, this is expressed by the Psalmist, Psal. 45. 11. 12. *Hearken O daughter and consider, incline thine eare: forget also thine owne people, and thy Fathers house. So shall the King have pleasure in thy beauty, for he is thy Lord God, and worship*

Cornel. de
Lap. in Hof.
2. 16 Par. in
eundem locum.

ship thou him: Our Prophet,
v. 16. of this chapter, shewes
the truth of this, that Christ
in his love will permit no
corrivall: Thou shalt call me
Isbi and call me no more *Bau-
li*; why not *Bauli* as well as
Isbi? they signifying both
the same thing, sounding as
much as *my Lord, my husband*:
the reason was because *Baal*
was the name of an Idoll, now
God doth so abhorre that an
Idoll should have the least
communication and corriva-
lity with him, that hee would
not be called by the name of
an Idoll, so offensive is the
very name of another lover
unto him. So *Hosea* 14. 8.
Ephraim being once espoused
to God, cryes out, *what have I
to doe any more with Idols*: so
the

the Apostle perswading the *Romans* to put on the Lord Iesus Christ, hee bids them first to abjure *surfetting and drunkennes, chambering and wantonnesse*, and so to put on the Lord Iesus Christ.

Consider the nature and essence of this spirituall marriage, and the particulars wherein it doth consist, which are three. First in that neere and intimate conjunction, that is betwixt Christ and every beleeving soule, which is so great and intimate, that Christ and a beleever are sayd to bee one: *Ephes. 5. 32. they two shall be one flesh, this is a great mystery, but I speake of Christ and his Church*, saith the Apostle. Now this union is not a meere notionall and intelle-

2.

1.

tellectuall union, that consists only in the understanding, and without the understanding is nothing, nor yet a conjunction of affection onely, as *Jonathan* and *David* are sayd to have one soule and heart, but it is a true and reall union; nor yet such a reall union as if there was an union of substance and person, for so many beleevers there are, so many distinct persons there are, and all distinct from the person of Christ and his God-head, which is incōmunicable; but this union is a reall, mysticall, and spirituall union, caused two wayes.

1. First in regard of Christ by his spirit.

2. Secondly, in regard of us by a true, vivificall, and justifying

stifying faith.

First on Christs part, by his Spirit, for as in the members of the body they are all distinct amongst themselves, and doe all differ from the head, yet *ab unâ eadêmeque forma informantse*, from one and the same soule informing the head and all the members, all they are made one *compositum*. So it is with Christ and beleivers: beleivers are distinct persons and distinct from the person of Christ, yet by one and the same Spirit, abiding in Christ and beleivers they become one, this the Apostle intimates, 1 Cor. 6. 17. *He that is joyned to the Lord is one Spirit*, so Saint Iohn that Disciple that leaned on Christs breasts, and thence suckt manny

ny a spiritual truth, makes the participation of the Spirit an evidence of Christs abiding in beleevers, and of their abiding in Christ, 1 *Iohn* 3. 24.

2.

Secondly, this union is caused on beleevers part by the grace of faith, so saith the Prophet, *I will betroth thee unto me in faithfulness*, some would have this word *faithfulness* referred to God, and so to note the truth of Gods promise of espousing himselfe unto his Church, but others better take this word *faithfulness*, to note the grace of justifying faith; for I finde the word here used in the originall *אֱמֻנָה* to be referred to the saving faith of the just, *Hab.* 2. 4. *The just shall live by his owne faith*, so that the meaning of the Prophet

in

in this place is this: whereas
verse 19. he saith in regard of
God, this espousing is in ju-
stice and mercy, so on belee-
vers part, it must bee in faith
and obedience; so that it is
faith which is the applicato-
ry instrument of this great
benefit of this spirituall Mar-
riage; for God will so espouse
himselfe in justice and mercy,
as that the beleever must re-
ceive this grace by faith.

This spirituall betrothing
consists in that mutuall cove-
nant that is made betwixt
Christ and a beleever, in the
day of their espousalls, *Ezek.*
16. 8. *I entred into covenant*
with thee, saith the Lord, *and*
thou becamest mine, which co-
venant is that Christ will bee
to the soule a loving and care-
full

full husband, and the soule must be to Christ a morigerous and an obedient spouse, this mutuall covenant the Apostle expresseth fully, *Ephes. 5. 24. 25, Husbands love your wives, as Christ loved his Church, there is the covenant on Christs part: wives be subject to your husbands as the Church is subject unto Christ, there is the covenant on the beleevers part: this covenant is expressed by this Prophet, verse last: I will be your God and ye my people.*

3.

It consists in that reciprocal interest that Christ claimes in a beleever and a beleever in Christ, *Cont. 2. 16. My beloved is mine, and I am his: my beloved is mine, there is the beleevers interest in Christ*

Christ, and *I am his*, there is
 Christs interest in a beleever.
 A beleever doth not by faith
 so lay hold on Christ as a
 man with his hand layes hold
 on a Pillar or tree, for a man
 may lay hold on a tree, and
 the tree never lay hold on
 him againe; but he layes hold
 on Christ so by faith, that by
 the same act of faith he is ap-
 prehended by Christ againe:
 this the Apostle intimates,
Phil p. 3. 12. I follow after, if
that I may apprehend that for
which also I am apprehended of
Christ Iesus: here is *καταλαβω*
 and *κατεληφθην* an apprehen-
 ding and a being apprehended
 of Christ, and therefore this
 mutuall apprehending of a
 beleever by Christ, and of
 Christ by a beleever, is lively
 B expref-

expressed by the metaphor of kissing and saluting, *Cant. 1. 2.* *Let him kisse me with the kisses of his lippes;* here the Church would have Christ to kisse her. *Psal. 2. ult. Kisse the Sonne:* here Christ desires a kisse of his Church; in this saluting and kissing, there is a mutuall embracing and touching of one another, this expresseth the manner of the worke of faith in apprehending Christ, for by faith the soule so embraceth Christ that by the same Act of faith it is embraced by Christ againe, this is that mutuall interest as the beleeving soule challengeth Christ to be its Bridsgroome, so it gives Christ an interest in it selfe to bee his faithfull and obedient spouse, and this distin-

or of
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 kisses
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distinguisheth the fals spouse
 of Christ from the true
 spouse: there is never an hy-
 pocrite and nominall Christi-
 an, that hath no more of
 Christianity than the outside
 and title, but he will be ready
 to claime interest in Christ;
 crying I hope in my God, my
 Christ, my Jesus; but the
 question is, whether Christ
 hath interest in him, if not, his
 claiming of interest in Christ
 will availe him nothing.
Mat. 7. 22. 23. Many will say
to Christ at the last day; Lord,
Lord, we have Propheesied in thy
Name, we have in thy Name cast
out Devils, and done many won-
derfull workes: here is a faire
interest in Christ pretended,
but Christ disclaimes them as
having no interest in them:

I never knew you, depart from me ye workers of iniquity. But it is otherwise with the true Christian and sincere beleever: as he is able to say that Christ is his Saviour, Lord, and Bridegroom, so is he able to affirm by the Testimony of his Conscience, that Christ hath interest in him as his obedient servant and faithfull spouse, thus we see the particulars, wherein this spirituall Marriage doth consist.

3. This spirituall Marriage will further appeare, if in the third place wee consider the consequents of this spirituall espousing. The consequents are of two kindes. First, some
1. are mutuall and reciprocal betwixt Christ and beleivers.

Second.

Secondly, some are proper and peculiar either to Christ, or to his Church and beleevers. 1. the mutuall and reciprocall consequents betwixt Christ and beleevers are these. The first is that mutuall delight and content that Christ takes in his Spouse, and his Spouse in Christ. This the Prophet *Isaiah* expresseth on Gods part that his people should be called *Hephzibah*, that is, my delight is in her: and thy land *Beulah*, that is, married, and affirmeth that as the Bridsgroome rejoyceth over his Bride; so the Lord would rejoyce over his people: this delight is so great that Christ takes in his Spouse, that Christ affirms hee was ravished in his heart

B 3.

by

2.

1.

1.

by his Spouse, *Cant.* 4. 9. and acknowledgeth himselfe to bee bound in her galleries. *Cant.* 7. 5. That is tyed in bonds of love towards his Spouse: and as Christ delights thus in his Spouse, so the satisfied soule delights in Christ, and that many wayes. First in the contemplation of his person, his beauty and comelinesse, *Cant.* 5. 10. *My beloved is white and ruddy, the chiefeft of ten thousand.* Secondly, Christs Spouse delights in his presence. *Cant.* 2. 3. *I sate down under his shadow with great delight, and his fruite was sweete to my taste.* So David makes this his chiefe desire, and his onely desire to dwell in the house of God. *Psal.* 27. 4. and this he desires
what

that he may behold the beauty of the Lord. Thirdly, Christs spouse delights in hearing her bridsgroomes voyce. *Cant. 2. 8. It is the voyce of my beloved.* This is the Churches acclamation for joy at the hearing of Christs voyce, the word of Grace and the Gospell. Christ gives this as an care-marke to his sheepe; *My sheepe heare my voyce, and follow me, Iohn 10. 3. 4.* and the Baptist makes this a signe of a friend to the Bridsgroome that hee standeth by and rejoyceth greatly because of the Bridesgroomes voyce. *Iohn 3. 29.* Fourthly, Christs Spouse delights in his Lawes: *His delight* (saith David) *is in the Law of God,* speaking of the
 B 4 blessed

3.

4.

bleſſed man. *Pſal. 1. 2. Thy Lawes are my delight, my Counſellours, ſweeter than the Honey and the Honey combe, dearer than thousands of gold and ſilver.*

5

Pſal. 119. Laſtly a beleever delights in communing with Chriſt and ſpeaking unto him in prayer: heare what ſweete expreſſions have proceeded from a ſanctified ſoule. *Lord I have loved the habitation of thine houſe: I was glad when they ſoyd, let us goe to the houſe of the Lord, which is the houſe of prayer.*

2.

The ſecond conſequent of this ſpirituall marriage that is mutual betwixt Chriſt and his ſpouſe, is cohabitation, (a) a cohabitation is neceſſary to the making & conſerving of true friendſhip, much more to the

(a) ἡ κοίτη τοῦ κυρίου
τοῦ ἐκείνου
ἡ τοῦ κυρίου.
Ariſt. Ethic. 1.
8. c. 5.

pre-

preservation of conjugall affection, therefore (b) *Aristotle* thinketh nothing to be more due to bee performed of an husband to his wife, than an holy society: this blessed societie is maintained betwixt Christ and his spouse, expressed by Christ. *Iohn 15. 4. Abide in me, and I in you,* and by his Disciple whom he loved. *1 Iohn 3. ult. He that keepeth his Commandements dwelleth in him, and he in him.* This society is performed on Christs part when hee is present by his spirit in the Temple of the beleevers heart, confirming, comforting, and refreshing of him by his spirit, in the assurance of his love, so Christ told his Disciples he would not leave them Or-

(b) ὁ δὲ ἄνωγ' ἡμεῖς
 γυναικὸς ἰδίον ἄ
 ἔδωκε αὐτὴν ὡς
 αὐτὴν δικαιοσύνην
 ἑαυτῆς αὐτῆς
 ἡ ὅσα καὶ ἄλλοι
 πάντες οὐκ ἔχουσιν.
Arist. lib. 2.
Oeconemsc. c. 2.

phans, but he would come unto them and be with them to the end of the world, though not in his personall presence, yet by the Comforter his holy spirit; againe this mutuall society is performed on the soules part with Christ, whilst the soule with *Henoch* and *Noah* walkes with God, having God alwayes before its eyes, alwayes awed with an apprehension of his glorious presence, conforming it selfe to his will in all things, often hearing him speake in his house, often speaking unto him by prayer, often frequenting his Sacraments, often communing with holy meditations, heavenly soliloquies and ejaculations, this is the second con-

consequent.

A third consequent mutu-
all betwixt Christ and a be-
leever, is a mutuall bearing of
one anothers burden, ^(c) A
good husband saith the Phi-
losopher, undertakes the care
of things abroad, a good wife
undergoes the burden of
domesticke affaires and busi-
nesses to bee done within
doores, and thus hath the
wife disposer of all things
appointed man and wife their
severall employments agree-
able to their severall sexes
and distinct conditions. *Se-*
lomon speaking of the wife,
saith that she shou'd be *as the*
pleasant Hind and young Roe,
now, as ^(d) *Augustine* notes,

(c) Τὸν καλὸν ἄν-
δρα διὰ τὴν γυναῖκα
πάντων μὲν δεῖ
ἀσχεῖν τῶν ἐν-
δὲν, &c.
Arist. l. 2. Oe-
conomis. c. 1. m.
principio.

(d) Cervi &
Cervæ cum fre-
tum ad insu-
lam transeunt
pascuorum gra-
tiâ, sic se ordi-
nant, ut onera
capitum suorum
quæ gestant in
cornibus super
invicem por-
tent, ita ut po-
sterior super
anteriorum cer-
vice projecta,
caput colloget, & vicibus id agere dicuntur, ita invicem onera
sua portantes fretum transeunt ad terræ stabilitatē. *Aug. 9. 74.*

the

the Hart and Hinde are serviceable, one to another in bearing one anothers burden. It is so with Christ and his Church, he takes the burden off his Spouse, and layes it upon himselfe, and gives his Spouse a command to take upon her his yoke. *Math. 11. 28. Come unto me all yee that are weary and heavie laden, and I will ease you,* here Christ beareth the yoke of his spouse, *v. 29. Take my yoke upon you,* here Christ enjoineth his spouse to take up his yoke as he hath borne hers; the yoke that Christ beareth for his spouse, is the yoke of sinne, and the burden of Gods wrath under which all the creatures in heaven, and upon earth, would have funke downe to have

have undergone, therefore Christ both God and man undertakes to beare it for his spouse, and the burden and yoke that Christ imposeth on his spouse to beare is the yoke of obedience, called Christs yoke, because he himselfe hath borne it, he himselfe enioynes it, (e) and hee himselfe supports his spouse in bearing of it, this yoke of Christ doth his spouse willingly beare in performing universall, cheerefull, sincere and constant obedience to all Christs commands in full purpose and desire of the heart, in the earnest endeavour of the whole man, which Evangelicall obedience Christ accepts and accounts as perfect obedience for

(e) Is dat qui
mandat, qui ju-
bet, ille iurat.

for his owne sake.

4.

The fourth consequent of this spirituall marriage of Christ and his Spouse, is that mutuall adhæring and cleaving to one another in ardency of (f) affection and dearest love. First, for the love of Christ to a beleever it is transcendent, and differing from a Christians love to Christ. First in time: secondly in degree: thirdly as a cause differs from an effect. First in time, Christs love is the preventing love, and this magnifies the love of Christ; it is a chiefe property of great love when it is (g) preventing and therefore the Apostle *John* calls it love in deede that *Christ loved us first*.

Secondly, Christs love differs

I.
(f) *Quam quæ-
ris aliam inter
sponſos neceſſi-
tudinem, vel
connexionem
præter amari &
amare. Berni
Ser. 31. in Cant.*

(g) *Μεγάλη δ'
ἐν χάριτι ἡ σφρό-
διον ὁμιλία ἢ
μεγάλων καὶ χα-
λιπῶν, ἢ ἐν
χαρὸς τοῖς
τοῖς, ἢ μόνον, ἢ
πολλοῖς, ἢ μέ-
λιται. *Arist. l.
2. Rhet. c. 9.**

fers and exceeds the love of his Spouse in degree, he being the fountaine of love, and the love of a Christian but a streame flowing from that fountaine, hee the Sonne of Righteousnesse. *Mal. 4. 2.* From whom the beames of mercies flow dayly upon the hearts of his beloved ones; their love being but a beame comming from that Sonne, therefore God is sayd to bee love it selfe in the abstract, in regard of the transcendencie of his love surpassing the love of all. Thirdly, Christs love differs from a Christians love, as the cause differs from the effect for the love of a Christian to Christ is nothing but an heavenly sparke kindled by the fire of Gods Spirit.

Spirit and the fervencie of his affection to a Christian: the heate that is in the inferiour region of the ayre, is nothing but an effect of the reuereration of the beames of the Sunne upon the earth, the heate of a Christians heart that burnes within him, with a love and zeale to the Lord Jesus, is nothing else but a reflection of those hot sunne beames of Christs mercies shed abroad in the heart of a beleever. Our cloathes in the morning receive heate first from our bodies, but being heated by our bodies, they keepe our bodies warme all the day following: A Christians heart must first be cloathed with the sunne of righteousness, and so warmed with
his

his beames, being but once
thoroughly warmed, it ever af-
ter glows within towards
Christ in love againe: now as
Christ beares a love to a
Christian farre exceeding the
love of the fondest Bridf-
grome to his endeared
Spouse, so there is a retali-
ating affection in every belee-
ving soule towards Christ.
We may as well imagine
fire without a power to give
heate, as to imagine Christs
love bestowed upon a soule
without this affection in the
heart, to whom Christ hath
made his love knowne by be-
trothing himselfe. (b) *Aristotle*
speaking of a friend describes
him to be such an one that
loves and is loved againe:
And againe in another place
affirmes

(b) φίλος δ'
ἐστὶν ὁ φιλοῦν καὶ
ἀντιφιλούμενος.
Arist. Rhet. lib.
2. c. 4.

(i) Τὴν γὰρ φι-
λίαν ἰνταύθα
θαμὲν εἶναι ὅ-
τι τὸ ἀντιζητεῖ-
σθαι. *Arist. l. 2.*
magni. moral. c.

11.

(k) Ὅσον παρὰ
τῆς αἰσθητικῆς ἡ γυν-
ὴ πρὸς τὴν δι-
χαίον καὶ δὲ μέν
αὐτὴν αἰσθάνεται, τοσ-
ούτω μέλονται
αὐτὴν καὶ τὸ πνεύ-
μα καὶ αὐτὴν
τοιοῦτον καὶ δὲ
ταύται. *Arist. l.*
2. Oeconomic.

2. 2.

(l) Ludolphus
de vita Christi
ex Gregorio.

affirmes that to bee true
friendship where love is (i)
reciprocall, if then love a-
mongst friends be mutuall
much more betwixt (k) man
and wife, betwixt Christ and
his Spouse, the very name of
Bridsgroome calls for love.
(l) It is the observation of a
Father, sometimes God calls
himselfe by the name of a
Father, sometimes by the
name of a Master, some-
times by the name of a Brids-
grome, when he would pro-
duce a filiall feare in the
hearts of his children, hee
calls himselfe by the name
of a Father. If I be a Father
where is my feare? when he
would produce homage and
service in his servants hee
calls himselfe by the name
of

of a Lord. If I bee your Master and Lord, where is me honour and service? When hee would beget love and affection in them hee stiles himsele a Bridg-groome. If I bee a Bridg-groome where is my love? Now this love that a Christian oweth and giveth to Christ as the Spouse of Christ, hath severall distinct properties, whereby it is discerned from the love that worldlings may pretend to Christ.

First, it is such a love that will drive the soule to sicknesse in case the thing loved bee delayed. *Canticles cap. 1. vers. 5. I am sicke of love,* saith the Church concerning Christ
her

1.

her Bridsgrome: this sick-
nesse of the soule for love
is nothing but a fainting
and languishing for de-
fire of Christ, whom the
soule loveth, this the wise
man expresseth, *Pro. 13. 12.*
Hope deferred, maketh the heart
sicke, now the soule hoping for
those soule-transporting plea-
sures to bee found in the ap-
prehension of Christs favour
and sense of his presence, and
yet obtaines not the inward
apprehension of his gracious
residence in the soule, upon
this the heart begins to faint
and languish, and to bee sicke
of love: the desire of a Chri-
stian towards Christ is not
any faint and remisse desire,
but a longing desire, such a de-
fire that stretcheth the affe-
ction.

ction to the highest straine,
and therefore expressed in
Scripture by the metaphors
of thirsting, gasping, panting,
now as experience teacheth
in some cases, longing brings
danger when the thing lon-
ged for is not obtained;
whereas an ordinary desire
will not hurt in the deniall of
the thing desired: as the effects
of longing are dangerous
when the thing longed for is
delayed, as fainting, fownding,
languishing, it is so in spiri-
tuall longing for Christ,
the soule thirsting for Christ,
and finding him not, falls a
fownding, fainting and
grows to a kinde of Spirituall
sicknesse for love and desire
of Christ.

This love is a kinde of do-
ting

ting love that carries the soule to a spirituall distraction, this we may see in *Peter*, who in the transfiguration was so transported with affection, so ravished with the love of Christ, that like a man spiritually distracted he knew not what hee sayd, saith the text, *Marke 9. 6.* So *Saint Paul* in his rapture into the third heaven, he speaks like a man besides himselfe for the present. *2 Corin. 12. 2. 3. and 5.* *I knew a man in Christ above foureteene yeares agoe, whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth: such an one caught up to the third heaven: and I knew such a man, whether in the body, or out of the body I cannot tell,*

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tell, God knoweth. verse 5. Of such an one will I glory, of my selfe I will not glory: here wee see the Apostle for the present in a blessed kinde of spirituall distraction in love to Christ, and heaven, whereunto hee was caught.

This love in the third place is a (*m*) free love whereby the beleeving soule cleaves unto Christ for himselfe and those glorious excellencies it sees in our Saviour Christ, this property distinguisheth it from that (*n*) meretricious

(*m*) Amat profecto castè quæ ipsum, quem amat, querit, non aliud quid præter ipsum.

Bern. Serm. 7. in Cantic.

Sponsa non petit libertatem, non mercedem, non hereditatem, sed osculum more planè castissimæ

sponsæ, ac sacrum spirantis amorem, nec omnino valentis flammam dissimulare, quam patitur, osculetur, inquit, me osculo oris sui, quasi dicat, quid mihi est in cælo, & a te quid volui super terram. Bern. ibid. (*n*) Cave anima, ne, quod absit, meretrix dicaris, si munera dantis plus quam amantis affectum diligis. Aug. medit. l. 2. c. 4.

and

(o) Cum magno calumniatore habemus negotium, si querit fingere quod non est, ut in Iob. quanto magis obijcere quod est? *Aug. de temp. Serm.* 234.

(p) Amemus nos Christum ejusque semper queramus amplexus, & facile videbitur omne difficile, brevia putabimus universa quae longa sunt, & jactulo illius vulnerati perhorramur momenta dicemus: Heus, me quia peregrinatio mea prolongata est. Hier. scribeus ad Eustochium.

and mercenary love in worldlings, that follow Christ as Christ upbraided some of the same stampe for the fishes and bread where with hee fed them. *Iohn 6. 25.* This hired love the (o) Devils objected against *Iobs* sincerity; *Doth Iob feare God for nought?* but *Iob* cleaving to God upon the dunghill, and in the lowest condition, proved the Devill in that particular as hee was from the beginning, to be a lyar.

The fourth property of a Christians love to Christ the Bridsgroome of his soule is, that it is a strong and peremptory love; it will carry a Christian through all (p) difficulties and straights to Christ. The love of *Rachel* carried

Iacob

world. ist as of the fishes e fed hired ected Doth ? but on the lowest Devill e was be a y of a ist the le is, temp- Chri- fficul- hrist. arried

Jacob through 14. yeares of hard service, the love of Christ will carry a Christian through more difficulties than *Labans* service had in it. *Cant.* 8. 6. 7. It is sayd to be as strong as death, that conquers the greatest gy- ant and the mightiest Mo- narch: zeale, that is, love in- flamed is as inexorable as hell it selfe, it is sayd to have fiery coales that pierce the heart, which fiery coales of love all the waters, be it a de- luge and inundation of misfe- ries and calamities, persecu- tions, and temptations, are not able to quench. Love is of that strength that it facilitates the greatest difficulties. This we see in the ordinary bodily recreations, many men take a

Jacob

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C

plea;

pleasure in a toyle as in hunting, running, leaping, ringing, wrastring, and the like, and all out of love to these recreations, much more is the love of Christ able to sweeten the hardest duty that Christ imposeth upon his Spouse. What was it that made the fiery faggots to those blessed witnesses of the truth to seeme as beds of Roses? but love. What made the Disciples to forsake all? but Christ, and that love they beare to him. What made *Paul* and *Silas* sing in Prison, and the Apostles to returne from the Councill rejoycing that they were counted worthy to suffer for Christ? but love to Christ. What made the renowned Champion *Stephen*

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Heb.

valiant in the midst of death ?
but the sight of the Sonne of
God, standing at the right
hand of his father, and I am
perswaded that if it had beene
offered to *Stephen* that hee
should have beene delivered
from his present paine, upon
condition he should have
beene deprived of his present
vision of Christ, by the ope-
ning of the heavens, the love
of Christ, would not have
suffered *Stephen* to have ac-
cepted of deliverance upon
such condition, so we reade
of those strong ones in faith
though weake in sexe, they
would not accept of delive-
rance in the midst of their
torturings that they might
obtaine a better resurrection.
Heb. 11. 35. To conclude
C 2 this

this, Paul being armed with this love challengeth all the powers and peeres of hell it selfe. Rom. 8. 35. *who shall separate us from the love of Christ, shall tribulation, or distresse, or persecution, or famine, or nakednesse, or perill, or sword?* as if he had sayd, shall this or that, if there be any more put them all into the scale, and weigh but the love of Christ against them all, and they shall be found too light to sway my heart from the love of the Lord Jesus.

5. The fifth property, the love of Christs Spouse is a bountifull love, this the Apostle.

(9) Οἱ μὲν γὰρ
δι' ἀρετὴν οἰονο-
μεῖ, ὡς δὲ
ἀλλήλους ἀγα-
ποῦσιν. *Arist.*
Ethic. l. 8. c. 13.

1 Cor. 13. 4. makes a property of true Charity, that it is bountifull: (9) bounty is the fruite of love, and it is exercised

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cised towards any thing according to love: if a man love his body, nothing is thought too dainty to feede it, too gorgeous to cloath it; if a man love his pleasure, nothing is counted too deare to maintaine it: so where there is any true conjugal affection in a Christian heart, that heart will relish any thing that tends to the honour of Christ, it will downe with frequent prayer, humble and dayly confession of sinne, zealous and Godly walking with God, sincere universall, and constant obedience to Christ, though it be with the parting of the most dearly beloved sinnes, that soule will thinke no teares of repentance, no hearing, reading,

singing, no duties publicke or private too much, whereby the honour of Christ may be advanced, and its love to Christ better expressed. *Luke 7. 47.* *Mary Magdalen* is sayd to love much, and this her great love was expressed to Christ, by her bounty in washing his feete, in anointing his head, in wiping his feete with the haire of her head, and Christ himselfe accepts of her washing, anointing, kissing and all other of her acts of bounty, as Characters of her great inward affection.

The sixth property of this love is that it is intire, as *Moses* his serpent devoured all other serpents, because his serpent was from God, so the love

love of God being from
 Godeates and consumes the
 love of all things besides, as
 it is sayd of *Ioseph* that there
 was none greater in *Pharaohs*
 Court, and in the land of
Egypt than himselfe, the
 like may be sayd of Christ
 in a beleeving heart, there is
 none greater than Christ, he
 is the Pilot that governes
 the ship, the King that go-
 vernes the whole man, the
 Master and Lord that keepes
 the house of a sanctified
 heart, to whom, as King and
 Lord, all the powers of the
 whole man submit, all doe
 homage, all performe respect,
 feare, and love, and if there be
 love bestowed upon any o-
 ther thing besides Christ, as
 upon our selves and our
 C. 4. neigh-

bours, yet it is for Christs sake and in subordination to him, whom to love in due measure, is to love without measure.

7.

The seventh property of a Christians soules love to Christ is, that it is a constant love, it is no great matter to professe love to Christ, when nothing comes in competition with him, but when pleasure, profit, liberty, and preferment comes in the way that either a man must forsake these or the profession of his love to Christ then for to cleave unto Christ proves our love to be conjugall. The young man in the Gospell made many shewes of his love to Christ, but when Christ bad him goe and sell

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all

all that he had, he went away
 sorrowfull. The Rulers ma-
 ny of them professed faire
 love to Christ, but yet
 when it came to this
 passe, that they which con-
 fessed Christ must be cast
 out of the Synagogue, they
 would not confesse him any
 longer, so that it is constan-
 cie in our love to Christ that
 proves our love to bee a true
 conjugall affection. Thus
 much of the consequents of
 this spirituall marriage, which
 are mutuall betwixt Christ
 and his spouse, the conse-
 quents that are proper and
 peculiar follow, and these are
 either

Such as are *ex parte sponsi*,
 on Christs part.

Such as ere *ex parte sponse*,

C 5 on

John 12.42-5

1.

2.

on a beleevers part.

1. First, such as are on Christs
1. part, which are two, 1. A com-
2. munication of secrets. 2. A

1. First a communication of se-
 The 1. conse-
 quent on Christs
 part.

crets: Christ will communi-
 cate those secrets to a belee-
 ving soule espoused unto him,
 that hee will not communi-
 cate to a stranger: a man will
 commnicate much to his
 friend according to the Pro-
 uerbe, πάντα φίλων κοινά: All
 things amongst friends are
 common, but much more
 will a man communicate to
 the wife of his bosome: Da-
 lilah, Sampsons wife could get
 the meaning of the riddle out
 of Sampson, that all the Philis-
 tines could not finde out: so
 is the Spouse of Christ privie
 to

to those secrets that all the
 wise and learned, being not
 espoused to Christ, are igno-
 rant of. *The secrets of the Lord*
are to them that feare him. Psal.
25. 13. He revealeth his secrets
to his Servants the Prophets,
Amos, 3. 7. My beloved had
me into his Chambers, saith the
Spouse of Christ, Cant. 1. 4.
 Now as Chambers are places
 of safety, as the Prophet
 sheweth, *Isay 26. 20. Come my*
people, enter into my chamber:
 so chambers are places of
 greatest secrecie, hence in
 Scripture they are called pri-
 vie chambers, and secret pla-
 ces opposed to the house top.
2 King. 6. 12. Luke 12. 3.
Mat. 6. 6. for Christ then to
 have his Spouse into his
 Chambers is nothing else
 but

*Cant. 1. 4. open-
 ed.*

but to make her privie to his secrets, for this priviledge our blessed Saviour broke forth into a Doxologie unto his father. *Mat. 11. 25.* I thanke thee O Father that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Quest.

What are those secrets that Christ will communicate to his Spouse, that hee will not communicate to a soule that is not married to him?

Solution.

(r) Dic nobis tu
qui preparas
quid preparas:
replebimur bo-
nis domus tua,
sed quibus bo-
nis? vine, olivo,
fumento? sed
hæc novimus
videmus & fa-
stidimus, id qua-
rimus quod oc-
culus non vidit
*Bern. Serm. 111.
in Cantic.*

(r) Such secrets as Eye hath
not seene, neither eare heard, nei-
ther can it enter into the heart of
man to conceive. *1 Cor. 2. 9. 10.*
to instance in some particu-
lars. The first secret is the
pardon of sinne, the most
blessed newes and most joy-
full

full tidings that can come to the soule of a reasonable creature, when the soule with *Heman*, *Psal.* 88. 7. lyeth crying day and night under the indignation of the Lord, with *David* roaring for very disquietnesse of Spirit, with *Iob* the arrowes of the Lord drinking us its spirit, then for Christ to whisper unto the soule in secret by his Spirit, and to say unto it, Spouse be of good comfort, *Thy sinnes are forgiven thee*, this is a secret Christ will communicate to none, but unto his spouse.

But some may say, how may a poore soule know whether this voyce of Christ by his spirit be not a delusion of Satan?

Ans.

Ans. It is true that the devill can suggest falsely into his owne children, what Christ in truth suggests into the hearts of his owne people, and that often he can counterfeite this testimony of the Spirit concerning the pardon of sinne, putting in thoughts of comfort, mercy and remission of sinne, and of peace to the soule, when God makes himselfe ready for Warre. But by this may Christs voyce comforting the soule be knowne from Sathans flatteries and false perswasions, from the time and condition the soule is in, when these thoughts of Mercy and tidings of pardon of sinne come unto the soule, if the soule (as before) be in a dis-
conso-

How Christs
voyce is known
from Sathans
illusion, con-
cerning the
pardon of sin.

consolate condition by reason of the sense of the burthen of sinne, and deepe apprehension of Gods wrath, then for the soule to receive comfort, and to entertaine thoughts of mercy, lifting up the soule as it were from the gates of hell, to the suburbs of heaven; this is a good signe it is the work of Christ and his voyce by his Spirit communicating this secret of mercy and pardon of sinne, because this is against the policy of Sathan to comfort the soule, and to lift it up when it is in sinking through the sense of Gods wrath, but on the contrary, his ordinary course is when the soule is in heaviness, dejection and anguish, and inclining to desperation

ration, to follow the soule close, to drive it into the further degree of despaire, till it be swallowed up of it. But if the soule shal have thoughts of mercy, and assurance of salvation suggested into it, when it hath never felt the burden of sinne, the spirit of bondage, never beene truly humbled for sinne, this is a signe of an illusion of Sathan to drive the soule to perish by presumption, which is a more frequent Rocke, against which the soule splits it selfe, than desperation.

2.

The second secret is the experimentall knowledge of the worke of regeneration, a secret and myserie that few are privie unto.

Nico-

Nicodemus though a teacher in *Israel*, yet ignorant in this point till *Christ* instructed him in it, and at *Christ's* first relating of it unto him it seemed a (1) riddle unto him, till *Christ* shewed him how, and in what manner it was wrought, *Iohn* 3. 4. 5. Many can talke of the dangers of Warre, of the wonders of the Sea, of the Indies and remote places, who yet never were in warre, upon the sea, or in any fore-mentioned Countries, but they that have beene in hot skirmishes of warre, that have gone down into the deepe, and occupied ships in the great waters, they that have seene the Indies and remote places; have bought their knowledge at a deare rate

(1) What a parable is regeneration to many even old men, Masters, and teachers, and rulers in *Israel*, who knew no other nativity but one of *Adam* and *Eve*, no progenie of God and his Church, no other parents but such as beget earthly children to a naturall life, &c.
D. Taylor on *Tis.* p. 65.

1.

rate of hard labour, great danger and long travaile, the difference of these is this, the one know by heare-say, by reading, and the like, whether by experience: it is so in present case, we may heare one speaking of regeneration, another disputing of it, and both ignorant of it in regard of any experimentall knowledge, but the true Christians knowledge of the work of grace is experimentall, he can tell the method that God used in the new framing and regenerating of his heart. First that God humbled him by the terrour of the Law, and so unbottomed his heart, and tooke him off on himselfe, by a thorough conviction of his lost condition out of Christ, that

that God broke his heart in pieces by the hammer of his Word, and threatning of the Law, that then he thawed and dissolved his frozen heart, by the sweete Evangelicall promises, and those comfortable Revelations of the Lord Jesus, the Lord of life, unto his soule, that hee then formed Christ day by day, mortifying his sinne by degrees, and every day giving the soule a greater measure of inward quickning and vivification to the life of holinesse and righteousness; this secret worke of regeneration, Christ communicates onely to his Spouse.

But how shall I know may some say, whether Christ hath communicated this secret worke of regeneration to me or not?

There

Quest.

Answ. There are many things that go for regeneration in the world that are no more true regeneration than the picture that *Michal* layd in the bed for *David* was like unto *David*, whereby she would have deluded the messengers of *Saul*, as morality, cessation from grosser sinnes, partiall obedience and the like; all which and many are but faire colours to paint over an unregenerate heart. For first, regeneration is a renewing of the inward man, these the slicking over of the outward man, regeneration is a mortifying of the inward Principles of corruption, and a killing of sinne at the roote, these but like so many loppings and plashings of sinne in the branches;

branches, regeneration is a metamorphosing of the heart, these but changes of the outward conversation in some measure, againe these differ from regeneration in the cause. Civill honesty, cessation of grosse finnes, partiall obedience and the like, may proceede first from education, as they did who lived in *Luthers* time, became *Lutherans*: so many being stems growing of a religious stocke, brought up under carefull and religious Masters, tutors, and guardians, are many times civilised, and yet made not at all acquainted with the secret worke of mans regeneration, than that which goes any further than the out-

I.

2.

1 Cor. 5. 1.

Num. 22. 18.

outward carriage and conversion. Secondly, cessation from grosse sinnes may proceede from a naturall kinde of conscience that may bee even in men that are but in the state of nature, so *Paul* speaks of such a fornication as was not named amongst the Heathens, that is, the Heathens made conscience of such a kinde of fornication. *Abimelech* an Heathen abstained from *Sarah*, *Abrahams* wife, and God ascribes it to the integrity of his heart. *Gen.* 20. 6. *Balaam* that wicked forcerer would not at the first goe against the Commandement of the Lord for an housefull of gold and silver; so *Hazael* 2 *King.* 8. 13. *Is thy servant a dogge that I should doe this thing,*

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thing; he abhorres it at the first hearing as an horrid wickednesse, becomming a dog better than a man: by all which instances it appears that a man may abstaine from many grosse sinnes, out of a naturall and carnall conscience, whereas regeneration brings reformation from a conscience purified and sprinkled with the blood of Christ. These things to wit morality, &c. may proceed from ingenuity of nature, and from a restraining grace that God puts into the hearts of many unregenerate men, which grace if God should not give it to some men, man by nature would be more savage than the Beare, more truculent than the Tyger,

(1) ο' αἰσχρο-
νότητος ἀντι-
θέτης ἀνθρώπου
καὶ ἀντιθέτου
καὶ ἀντιθέτου
καὶ ἀντιθέτου
Arist. 1. 1. Pol.
c. 2.

more cruell than the Wolfe
of the morning, more brutish
than the beasts of the For-
rest. These may proceede in
the fourth place from feare of
the losse of reputation, men
are loath to bee counted the
scumme of the world, the
ruffle of the people, the ba-
sest of their generation, hence
the feare of disgrace swayes
their hearts to a more restrai-
ned life, from the grosser pol-
lutions of the world, but re-
generation proceedes from
other principles, not meere-
ly from education (though that
is a meanes many times ap-
pointed by God to further it)
not from ingenuity of nature,
feare of ignominy, but from
the worke of Gods Spirit,
opening the eyes of the un-
derstan-

derstanding, ransaking the
conscience, and laying it na-
ked, subjugating the rebelli-
ous will, turning the streames
of the affections into the
right channels, and upon the
right objects, purifying and
cleansing the whole man in
all the powers of the soule
and members of the body,
this secret worke that is
knowne to few doth Christ
acquaint his Spouse with all;
that the Spouse is able to say
concerning the recovery of
Spirituell sight, and other
parts of regeneration, as the
blind man of his corporall
sight. One thing I know and
that by experience, that I was
blind in my soule and now I
see, that I was dead in sinne,
but now I am alive and borne
D againe

Iohn 9, 25.

again unto God.

3.

The third secret that Christ reveales unto his spouse is the deformity of sinne; man in state of nature lookes upon sinne not as it is in it selfe, the greatestt evill, but as it hath the forme of some counterfeited good; for as the Devill can transforme himselfe into an Angell of light, so can he transforme his workes, and put on them a faire glosse, to make them more vendible commodities to vent to the men of this world in exchange for their precious soules: neither is the Devill more readie to deceive, than man subject to be deceived in his view and judging of sinne, as the (*) Father observes, perswading him.

(*) Voluntas propensio-
ritatem vitii
querit, & quod
malum est bo-
num aut bono
proximum esse
suzdet. Aug.
Serm. 12. de
Tempore.

himselfe that the sinne hee is
 tempted unto is either no e-
 vill, or not so great an evill
 as really it is. (w) An hypo-
 crite (as one well observeth)
 puts a glasse in place of a
 pearle, that is, sheweth forth
 his counterfeite and worthlesse
 performances as if they were
 precious things, and if hee
 hath committed sinne, with
 the harlot hee wipeth his
 mouth, saying what evill have
 I done? but when Christ
 once espouseth himselfe un-
 to a soule, hee takes off the
 faire colours wherewith sinne
 hath shadowed it self withall,
 and presents him to the soule
 in its owne proper shape and
 ugly hue: so as the Prophet
Abijah, 1 King. 14. 6. disco-
 vered the wife of *Ieroboam*
 D 2 dif-

(w) Hypocrita
 vitrum ponit
 loco veri mar-
 gariti. *Psiderus*
Pelien fist. l. 2.
Epist. 24.

disguised, so the soule endued with the Spirit of Christ can discern the deformity of sinne though never so cunningly and curiously disguised by the Art of Sathan: from this true sight of sinne, ariseth that detestation of sinne in the heart of a Christian, that he thinkes it a more fearefull sight to behold the horrid face of sinne committed in his soule, than to behold the Lake of Brimstone in the lowest hell: hence was it that holy (*) *Chrisostome* affirmed this to bee a truth that hee would dayly Preach. That it was a more bitter and intolerable thing to offend Christ than to be tormented with the flames of hell it selfe.

(*) Et si multi gehennam omnium malorum supremum atque ultimum putant. Ego tamen sic censeo, sic affiduo predicabo, multo acerbius esse Christum offendere, quam gehennae malis vexari *Chrisost.*
in *Mat. Hom* 37.

Christ communicates to his Spouse is the vanity and emptinesse of the Creatures. Man lookes upon the world, and the vanity thereof as a glorious and amiable object, hee lookes upon worldly things as his substance, his profit, his glory, but Christ shewes unto his Spouse that riches in steade of being glorious, are but as thicke clay.

Hab. 2. 6. which is, first a common thing at every mans doore: secondly, a soyling thing: thirdly, a slippery thing. So riches but common blessings, polluting the possessors of them, and defiling their Consciences, slippery they are also and inconstant, taking wings they flye away. Again Christ sheweth

Hab. 2. 6. opened in what regard riches compared to clay.

his spouse that wordly things are not substance but shadowes, *Psal.* 39. 6. not profits but losses being compared with the true gaine, *Luke* 16. 11. 12. A naturall man priset pleasure as his great *Diano*, preferment as the top of happinesse, but Christs Spouse is acquainted with this secret by her husband, that the one is vanity, and the other but a spiders web. He that is unskilfull in the Arts and Sciences and looks upon the earth, thinkes it to be some spacious and great body, and admires it for its immensity: but let the Mathematicitian come and compare the earth and the heavens together, he knowes upon infallible demonstrations, that

the

the body of the earth is but like a (y) point or nothing being compared with the circumference of the heavens:

So let a man never instructed by Christ, looke upon earthly things, hee admires them for their excellencie; but let a Christian (whom Christ hath taught this lesson of the vanity of the creature) come to judge of these outward and sublunary things and compare them with heavenly things, with grace, with Christ, with glory, with heaven, hee findes them being weighed with these to bee lighter than vanity it selfe. Let *Paul* be judge, who accounted all things but dung in regard of Christ.

The fifth secret is the ex-

D 4

cel-

(y) Ο' δὲ πῆρ
γῆς ὄγκος καὶ τὸ
μέγεθος ἔστιν ἵστι
διπλοῦς τὸν ὅλον
ὑπερίον, *Arist. l.*
1. Meteorolog.
c. 14

cellencie of Christ. *Mark. 4.*
 11. Christ tells his Disciples
 that to them it was given to know
 the mysteries of the Kingdome
 of God; but to them that were
 without all things were done in
 Parables, that seeing they might
 not see, &c. a naturall man per-
 ceives not the things of God
 and those glorious excellen-
 cies that are in Christ: though
 there be abundance of light,
 beauty, and glory in the Sun,
 yet a man that is borne blinde
 cannot see any of them: it is
 so with the natural man in re-
 gard of the Sonne of Righte-
 ousnesse.

1. First, there is abundance of
 light, beauty, glory, heate, re-
 freshing, and reviving vertue
 in Christ, yet none of these
 can the naturall man see. *Cant.*

5.9.

5.9.
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5.9. There are some that askes
Christs Spouse what she saw
in her beloved, that made her
sicke of love, thereby intima-
ring that they for their parts
saw no such amiablenesse in
him, but the spouse answers
that she saw something in
him that did attract her heart
to him, *My beloved saith she,*
is white and ruddie, the chiefest of
ten thousand: though the men
of the world see nothing in
Christ desireable and amia-
ble, yet his spouse sees his
eminent excellencies which
Christ revealeth to her by his
Spirit, and therefore *Mat. 16.*
17. *Peter* confesseth Christ
to be the Sonne of God, and
so perceiving salvation by
him alone. Christ tells him
that flesh and blood had not

revealed that unto him, but his Father which is in heaven, the excellencies in Christ discerned onely of the Saints, are prized and desired onely of them, hence was it that *Peter* desired to abide in Christs presence; *Lord whether shall we goe? thou hast the words of eternall life:* and having but a taste of Christs excellencie and glory in the transfiguration, he cryed, *It is good to be here.* *Peter* had beene in many excellent places for pleasure and delight, but never said before, *It is good to be here:* forgetting wife, lands, and living he cryes. *It is good to be here,* so sweete is the presence of the Lord Jesus, especially when the soule obtaines a sight of his excellencies.

A

A sixth secret is the gaine
 of godlinesse, a secret that the
 worldling is ignorant of,
 that counts gaine to be God-
 linesse, as the Apostle speaks
1 Tim. 6. A man of this world
 thinkes there is no profit but
 in purchasing of Lands and
 renewes, no honour but in
 the favour of earthly Poten-
 tates, no beauty but that of
 the body, no pleasure but in
 Epicurisme, surfetting, drun-
 kennesse, chambering, and
 wantonnesse, but Christ shews
 his Spouse a gaine in godli-
 nesse. Secondly, honour in
 being in favour at the Court
 of heaven. Thirdly, beauty
 in grace: and lastly pleasure
 in walking in the wayes of
 God. First, Christ shewes
 his Spouse a gaine in godli-
 nesse.

6.

1147

1148

6.

1.

Phil. 3.7.

Phil. 3.21.
2.

nesse, this Christ had taught
 blessed *Paul*: those things that
 were gaine to him he counted
 losse for Christ, Christ being
 sufficient gaine to him as he a-
 voucheth, *For me to live is Christ
 and to dye is gaine.* Secondly,
 honour in the favour of God,
 this the Psalmist was ac-
 quainted withall. *Psal. 149.*
9. concluding the Psalm
 with this Epiphonema: *Such
 honour have all his Saints.* This
 Saint *Luke* knew well, who
 files *Theophilus* a lover of
 God, most Noble *Theophilus*,
Luke 1. 3. and the *Bereans*
 more honourable than them
 of *Thessalonica* for their piety
 and devotion, this *David*
 knew well when hee desired
 rather to be a doore keeper in
 the house of God, than to
 dwell

dwell in the tents of the ungodly. Thirdly, Beauty in grace, this secret *Salomon* knew when he affirmes *Eccles. 8. 1.* *wisedome maketh the face to shine.* Lastly, pleasure in the wayes of God, and the pathes of righteousness: this *Salomon* avoucheth, *Prov. 3. 17.* *The wayes of Wisedome are pleasantnesse, and all her pathes peace,* this *David* witnesseth, *Psal. 119.* *Thy testimonies are my delight, sweeter unto me than the honey and honey combe: to this purpose cryed holy Augustine; O thou luxurious fellow, where is there greater pleasure to bee found than in the sweetest God, and in his service; this mystery cannot enter into the heart of a naturall-man, that there should be such*

3.
(9) Non deformitate corporis animus fratur sed pulchritudine animi et corpus ornatur. Seneca.

4.

O luxuriose ubi major delectatio quam in Gemme dulciss. hinc deo, Aug.

Tam amant le-
gem quam ho-
micida carce-
rem.

such pleasure in the wayes of
God, who ordinarily loves
the house of God, and the
Lawes of God as a Murtherer
doth the prison: as *Luther*
was wont to say: a naturall
man findes no more sweete-
nesse in Christ and his wayes,
than there is taste in the white
of an egge. *Iob* 6. 6. or than
Barzillai found in the meate
that King *David* would have
given him to eate, *2 Sam* 19.
35. but the Spouse of Christ
having had a taste of Gods
goodnesse, and an experimen-
tall rellish of the wayes of
God, and the pleasures there-
of, affirmes of Gods service
in generall, as *David* did of
his service in Gods house;
*One day in Gods Court is bet-
ter than a thousand.* So that

as Christ sayd to his Disci-
ples: he had bread they knew
not of, which was to doe
the will of his Father in hea-
ven, the like may a beleever
say to a worldly and sinnesfull
man, hee hath meate and
drinke, pleasure and recreation
that they know not of, neither
did ever taste, which is to doe
the will, and walke in the
pathes of Christ his Lord
and husband.

A seventh secret is a taste
of the joy of heaven, as the
wicked taste of hell before
they come into the locall
place thereof, by most dread-
full horrors of Conscience
which are as flashes of that in-
conceivable tormenting fire
of the Tophet, that is prepa-
red for the devill and his an-
gells,

gells: so the godly many times have a taste of that inutterable and infinitely delightful joy in heaven, before they take full possession thereof: the spies that went into *Canaan* brought backe with them some clusters of Grapes, to shew the fruitfulnessse of the land. Christ in like manner gives the soule some clusters of Grapes, some taste of that goodnesse of *Canaan* above, that his Spouse feeling the delight of that Country, may not desire any continuing City here, but looke for one that is above: this taste of heaven sometimes God hath given to his Saints in an extraordinary manner, as he did to *Paul* in his rapture into the third heaven, unto *Steven* when

when the heavens were opened and he saw the Sonne of God standing on the right hand of his Father, which extraordinary revelations with all other *Euthusiasmes*, Anabaptisticall dreames and fancies, God communicates not to his Saints in this latter age of the world : therefore a second and ordinary way whereby God shewes the soule a sight of heaven, and a taste of the pleasure thereof is by the eye of faith, by the assurance of Salvation, by the witnessse of the Spirit with our owne Spirit, by giving the soule such an inward sense and feeling of his favour, and such a stedfast hope upon solide grounds of heaven, by beginning heavenly Musique by the

of a good conscience, and by raising up the soule by the unspeakable peace of God, and joy of the Holy-ghost: by these and the like meanes doth God give the soule a taste of heaven, and as *Moses* upon *Pisgah* saw *Canaan*, so in these as upon *Pisgah* doth Christ carry his Spouse to see *Canaan* that is above, the joynture that he will install his spouse into.

The second consequent on Christs part.

(a) Anima quæ diligit Deum sponsa vocatur hæc enim duo nomina, sponsa & sponsus, maximè incant inter eos affectus, hic enim omnia communia sunt, una hereditas, una domus, una mensa, unus lectus, una caro. Bern. serm. 7. in Cantico;

The second consequent on Christs part is a communication of goods, as a man by his marriage endues his wife with all his worldly goods, so Christ endues his spouse with his goods. All things are common, saith the (a) Father, betwixt man and wife, one inheritance, one house, one Table,

Table, one bed, one flesh :
the goods that Christ com-
municates to his Spouse are
of three sorts. First externall,
there is communication of
outward comforts so farre
forth as shall conduce to his
owne glory and the good of
his spouse. *Hosea 2. 21. In*
that day, to wit of his marri-
age with his people, I will
heare the heavens, the heavens
shall heare the earth, the earth
shall heare the corne, wine, and
oyle, and they shall heare Israel :
and the Apostle speaking of
the beleeving *Corinthians*, to
whom Christ was espoused,
tells them *1 Cor. 2. 21. All*
things were theirs, Paul, Apol-
los, things present and to
come: the ground of this was
because they were Christs and
Christ

Christ Gods. Secondly, inter-
nall. In Christ to his Spouse
there is a communication of
grace. *Iohn 1. 16.* *Of his ful-*
nesse we receive grace for grace:
in Christ there is a fulnesse of
grace, there is not onely
αὐτάρκεια a sufficiencie, but
ὑπερβολή a redundancie of
grace, as *Plato* distinguisheth.
In Christ, there is not onely
the fulnesse of a vessell that
may be full in it selfe, but if
it part with any liquor to o-
ther vessels, its owne proper
fulnesse is diminished, but al-
so there is a fulnesse of a
fountaine that is not onely
full in it selfe and for it selfe,
but it can communicate to o-
thers in its fulnesse without
diminution of its owne pro-
per fulnesse, this kind of ful-
nesse

nesse is in Christ the fountaine of grace and inexhaustible wel-spring of Life, this fulnesse of grace in Christ was that oyle wherewith hee is said to be annointed above his fellowes, and not by measure, for that oyle was not any typicall and Sacramentall oyle, wherewith the Priests, Prophets, and Kings were annointed in the Old Testament, but the Spirituall oyle of Gods grace, called the oyle of gladnesse, which oyle was powred on Christs head in so plentifull a manner that like the oyntment powred on *Aarons* head, it went downe to the skirts of his garment. *Psal. 133. 2.* so this oyle of Gods grace powred on Christ the head of his spouse distils

distils into the skirts of his garment, into his meanest member, so that there is no humility, meekenesse, patience, love, heavenly mindednesse nor any other grace in Christ, but some influence of that grace distils into the heart of every one espoused unto him, hence the Apostle affirms 2 Cor. 9. 8. that God is so full of grace, and hath such a sufficiencie, that is, fulnesse to others: in the originall the Apostle emphatically expresth this by triplicating the word ἐν παντὶ πάντοτε, πᾶσιν ἀνθρώποις. First, ἐν παντὶ, not in one, but in every necessitie. Secondly, πάντοτε, not sometimes but at every time. Thirdly, πᾶσιν, not some sufficiencie, but a sufficiencie of

2 Cor. 9. 8.
opened.

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of every grace. Eternall. In Christ there is a communication of glory to his spouse. Christ will have no glory in heaven but in part, and so far forth, as his spouse is capable of, he will (b) communicate that glory unto his spouse. So *John* 17. 22. 24. Christ saith to his Father, *The glory which thou gavest me I have given them, that they may be one as wee are one; and againe, Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given mee, for thou lovedst me before the foundation of the world.*

(b) *Anima quæ nunc pannoſo veſtitu, ac ſervili habitu regi putatur, in regno cælorum regina & nobilis Regi aſtans reperitur Baſil. l. de vera. virg.*

The conſequents *ex parte ſponſæ*, or on the beleevers part, follow which are two

The conſequents *ex parte ſponſæ.*

First a whole change.

Second-

Secondly, a familiar acquaintance with Christ.

I.

A whole change answerable to the change in a woman after shee is espoused to her husband, which is of three things.

1.

Of Name.

2.

Of Quality and Nature.

3.

Of Barrennesse into Fruitfulness.

There is a change of name in a woman newly espoused,

(c) *Martia redire vultus ad Catonū maritum, ait, data tum nomen inane Connubii, liceat tumulto scripsisse, Catonis Martia.*
Luc. 1. 3.
(d) valer. l. 10
Isaiah. 4. 1.
Iohn. 19. 25.

(c) women change their owne name into the name of their husbands, so the *Roman* women tooke the name of their husbands, so (d) *Caja* from her husband *Cajus*, *Tullia* from her husband *Tullius*, and the like. So amongst the *Jewes* *Mary* of *Cleophas*, to wit the wife of *Cleophas*: hence some

thinke

thinke the Spouse in the *Canticles* is called *Sulamitis* or *Sulamite*. q. d. *Solomon* from *Solomon* her husband. In like manner doth Christs Spouse change her name being once married to him. *Abram* entering into covenant with God changed his name into *Abraham*, *Sarai* into *Sarah*. *Iacob* prevailing with Christ changed his name into *Israel*; *Simon* must be called *Peter*, *Saul* converted was called *Paul*: so every soule espoused to Christ hath a new name; of a childe of perdition called a sonne or daughter of God by adoption; of a limbe of *Sathan*. a member of Christ, of a vessell of wrath, a vessell of honour, of an aliant and stranger from Christ becomes a
E Chri-

Christian, so that as *Naomi*
 Iohn 15. 15. — sayd in another case : *Call me*
no more Naomi, but call me Ma-
rah, for the Lord hath afflicted
me : so may the Spouse of
 Christ say on the contrary, call
 me no more *Marah* but *Na-*
mi for the Lord hath visited
 me, no more desolate and for-
 saken but *Hephziba*, but *Beu-*
lah, the delight of the Lord,
 May 62. 4. 5. the Spouse of Christ, as the
 Prophet speakes.

2.

The second change is of
 Nature and quality. A wo-
 man in the time of her virgi-
 nity may be addicted to vaine
 sports, and pastimes, which
 after her espousing to an hus-
 band shee abhorres ; so a
 Christian before hee comes
 to be betrothed to Christ
 may be given to many vaine

de

delights of flesh and blood,
 which after his betrothing to
 Christ he abandons and ab-
 horres. The Apostle speaking
 to the beleiving Romans
 espoused to Christ. *Rom. 6.*
21. affirmes that they delight-
 ed in those things in their
 naturall estate, whereof being
 in Christ they were ashamed.
What fruite had you in those
things whereof ye are now asha-
med: the like change in that
 young convert of whom S. (e) *(e) Ambros. l. 2.*
de prauis. c. 20
Ambrose maketh mention wch
 answered his *quondam* Curti-
 zan that came to him with
 this salutation, *Ego sum:* It
 is I: the blessed young con-
 vert newly espoused to Christ
 answered, *At Ego non sum Ego,*
 I am not I. I am wholly
 changed into another Man, of

Act 9. 13.

Gal. 1. 13. that
 even above measure hee had
 made havocke of the Saints,
 yet the same Saul of a perse-
 cutor becomes a Preacher, of
 an enimie he became a friend
 to Christ, the like change in
 Mary Magdalen, whose soule
 was as a burrough to harbour
 uncleane spirits, as a cage of
 uncleane birds, and after-
 wards was made a Temple of
 the holy Spirit, and her heart

a sinner made a Saint, of a
 vassall of my base lusts made
 a vessell of honour, and the
 very Spouse of the Lord Je-
 sus Christ: such a change
 was in *Paul* that *Ananias* won-
 dred he should be sent to *Saul*
 when he heard what evill he
 had done to the Saints, and
Paul himselfe confesseth,
Gal. 1. 13. that *ye* *even*
 even above measure hee had
 made havocke of the Saints,
 yet the same *Saul* of a perse-
 cutor becomes a Preacher, of
 an enimie he became a friend
 to Christ, the like change in
Mary Magdalen, whose soule
 was as a burrough to harbour
 uncleane spirits, as a cage of
 uncleane birds, and after-
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a pallace to entertaine the Lord Jesus with the dearest affection: so powerfull is the Lord Jesus to make his Spouse like unto himselfe. *Moses* his face may shine, but the glory of his face could not make his garments glorious that were about him; *Christ* his body upon Mount *Taber* was transfigured and the glory thereof displayed it selfe through his very garments, and the same *Jesus Christ* being now transfigured in full glory in heaven, is so full of grace, that hee can communicate grace to his meanest member. *Moses* may marry an *Ethiopian*, but hee cannot change her blacknesse; *Christ* making love to a poore soule of an *Ethiopian*.

dye, full of Leopards spots, can so change this soule and renew it day by day till hee make it a pure virgin, and present it unto himselfe without spot and wrinckle. *Ephes. 5. 27.* so the Lord affirmes, *Ezek. 16. 7. 8.* that when he passed by his people, he saw them wallowing in their blood, but hee soone washed them and made them beautiful.

3.

The third change is of barrennesse into fruitfulnessse. A woman, though barren in the time of her virginity, growes after marriage for the most part fruitfull, that her children like Olive branches sit round about her Table, so a Christian, though before his marriage with Christ he bee fruit-

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fruitlesse and barren in good
workes, yet after this spiritu-
all betrothing growes fruit-
full and abundant in the work
of the Lord. This the Apostle
makes the end of beleevers
marriage with Christ, that
they may bring forth (f) fruits
unto God. *Rom. 7.4.* and our
Saviour makes fruitfulness
in good workes one fruite of
a beleevers union with Christ.

John 15. 5. It cannot be de-
nyed but that an unregenerate
person not betrothed to
Christ may doe some workes,
and bring forth some fruites
good for the matter, but these
workes and fruites brought
forth before his spirituall
Marriage, are but like the chil-
dren a woman beares before
her marriage, which are ba-

(f) Dum anima
adhæret sponso
suo, & audit
verbum ejus,
& ipsum com-
plectitur, sine
dubio ab ipso
semen suscipit,
inde nascetur
generosa pro-
genies, inde pu-
dicitia orietur,
inde justitia,
inde patientia,
inde mansuetu-
do, & charitas
atque omnium
virtutum proles
veneranda suc-
cedet. *Origen.*
Hom. 20. in 25.
Numb.

(3) *Articles of
Religion.*
Article. 33.

*The second consequent
upon the be-
leever's part.*

Ioshua. 20. 12.

stards and illegitimate brats
that cannot inherite, so the
good workes of unregenerate
men are illegitimate and can-
not (2) inherite being brought
forth out of Spirituall wed-
locke, and not flowing from
the right roote, which is faith
in Christ.

The second consequent on
the beleever's part is a familiar
acquaintance with Christ, that
a beleever can upon all occa-
sions in the greatest straights
goe unto Christ, and make
his wants knowne unto him.
Such an acquaintance had
Moses with God. *Exod. 17.
11.* by the holding up of
whose hand Israel prevailed:
such an acquaintance had Jo-
shuah, who by his prayer cau-
sed the Sunne to stand still
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upon *Gibeon* and the Moone
in the valley of *Ajelon*, and
such an acquaintance and in-
timatenesse hath the Spouse
of Christ with Christ, that
upon all occasions, if any
thing perplexe and molest
the soule, it can goe unto
Christ and make its case
knowne unto him, with a full
perswasion that he will re-
lieve and comfort it, neither
hath the soule acquaintance
onely with Christ, but by
Christ with the Father and
the blessed Spirit: as *Isaac*
taking *Rebecca* to be his wife
brought her into his mothers
tent, *Gen. 24. 67*: So Christ
marrying a beleieving soule,
brings that soule into his Fa-
thers presence to have ac-
quaintance with him; this the

Ephes. 3. 12.
opened.

Apostle sweetely expresseth.
Ephes. 3. 12. *In whom we have boldnesse and acceſſe*; the word boldnesse in the Originall is *παρρησία*, and it signifieth boldnesse of face in speaking, shewing that a beleever by Christ hath boldnesse to goe to God by prayer, againe the Apostle saith, *in him*, that is Christ, *we have not onely boldnesse but acceſſe*: in the Originall it is *προσάγωγη*, which signifies such an acceſſe which is by manuduction as Isaac took Rebecca; so Christ takes the soule espoused to him by the hand, and leads it into his Fathers presence, and into acquaintance with him, so that the soule which before this spirituall marriage was a stranger to God, and God an

angry

angry God with the soule
through sinne, now apprehends God in Christ reconciled and an indulgent Father : and last of all the Apostle sheweth how the beleever hath this boldnesse of speech, this accessse, and this confidence, it is by faith of him, faith is the eye of the soule by which the soule lookes upon God reconciled. Now as to the bodily fight there is required not onely a well disposed Organ, but a ^(b) *perspicuous medium*, a lightsome ayre or the like, through which the species of the visible object, must be received into the Organ of the eye: so in the spirituall fight of the soule which it hath of God, there is required a diaphanous and pers-

(b) Arist. I. 2.
de Anima. c. 7.

perspicuous *med. um*, which is Christ the mediator, through whom the soule by faith sees him that is invisible, it is Christ that drawes neere unto God for his friends. *Iohn* 20. 17. and they draw neere to God by Christ. *Heb.* 10. 19.

The application
of this subject.

1.

2.

1.

(i) Vnde tibi &
humana anima
unde tibi hoc,
unde tam in
æstimabilis glo-
ria, ut ejus spon-
sa merearis esse
in quem deside-
rant Angeli
prospicere? unde
tibi hoc, ut ipse
sit sponsus tuus
ejus pulcritu-
dinem Sol &
Luna mirantur,
ad ejus nutum
universa mu-
tantur. *Bern. Ser.*
2. Dom, 1. p. p.
Byss. 1.

22.

The application of this point is fourefold, the first it is for instruction in two parti-
culars. First, it teacheth the
dignity of the Saints. Se-
condly, the duty of the
Saints. First their (i) digni-
ty. *David* thought it a great
dignity to match into the
stocke of *Saul* that was King
of *Israel*, *1 Sam.* 18. 18. *who*
am I, &c. greater honour and
dignity it is to match into
the stocke of *God* even unto
his

his onely begotten sonne, and
so to be called the Kings
daughter, *Psal. 45*. The Kings
Spouse and beloved; well
may the soule enter into an
holy admiration of this fa-
vour; and cry out with the
Psalmist, *Lord what is man?*
or the Sonne of man that thou
so regardest him, and hast crow-
ned him with so great a fa-
vour, as to bee called the
Spouse of Christ; who (as
Abigail sayd to *David* offer-
ring marriage) I am not wor-
thy to wash the feete of the
Lords Servants. It was a
great dignity for *Ruth* to bee
espoused to *Boaz*; but a grea-
ter honour and favour for a
poore soule to be married to
Christ, whose nature is good-
nesse, whose greatnesse is in-
finite.

2.

3.

finitenesse, whose power is omnipotencie, whose worke is mercy, whose anger is justice, whose throne is sublimity, whose will is equity, whose life is felicity, and whose age is eternity. Let the heavens stand amazed at this honour and favour without comparison. Secondly, this point teacheth the duty of the Saints, that seeing they are the Spouse of Christ. First then they must adorne themselves that Christ may take delight in them; all delight proceedes from some correspondencie in comeliness, affection, and action. The Heathen (4) Philosopher could say that dissimilitude of manners, and diversity of carriage is not apt either

(4) Αὐτὸς μὲν
 ὁπότε τῶν ἁγίων
 ἡμεῖς φιλοῦμεν.
 Arist. 1. 4. Oct.
 4. 4.

ther to beget or preserve love
and delight: so that Christ
may take content and delight
in his Saints espoused unto
himselfe, they must adorne
themselves whereby they may
become like unto him, hee is
cloathed with holinesse and
righteousnesse as with a gar-
ment, he is full of beauty and
enamouring comelinesse, that
like then may rejoyce in like,
the soule must bee adorned
that Christ may say of the
soule as *Sampson* did of *Dali-*
lah. *Judg. 14. 3.* She pleaseih
me well; this the *Psalmist* sweet-
ly expresseth, *Psal. 45. 14.*
The Kings daughter shall bee
brought unto the King in a ray-
ment of needleworke, so shall the
King, that is Christ, take plea-
sure in her beauty: if it be as
Red

ked what this needlworke of divers colours is, I answered not any outward ornament mentioned *Esay* 3. 18. 19. 20. not that strange apparell condemned by the Prophet, *Zephan.* 1. 8. (1) These outward ornaments are not the ornaments wherewith Christs Spouse must be cloathed, that Christ may take delight in her, these make the soue many times more deformed in the sight of Christ, these are the worlds Livery, which the servants of the world for the most part are cloathed withall; therefore the *Psalmist*, *Psal.* 45. 13. expresseth what the ornaments of Christs Spouse are. *The Kings daughter is all glorious within,* the (m) *Septuagints* read the words thus;

(1) Μητε τὸ πῶ
 ἰνδύματα λαμ-
 πρὰ, μήτε τὸ
 κάλλος τὸ ἔξω-
 ρον, μήτε χρυσί-
 α μαχαιρῶν, ἃ τῷ
 συντελεῖ, ἵνα σύ-
 γαμιται ἡ νύμφη
 ὡς ἡ αὐτὴ λαμ-
 πρὰ ἰνδύματα,
 ἃ τὸ πῶ βίβ-
 ουμένοι τε καὶ
 ὑπερήφανοι. *Arif.*
 l. 2. *Ossiom.*
 c. 1.

(m) Ἡ αὐτὴ ἐν ὅ-
 ξα αὐτῆς θυγα-
 τὴς τῆ βασι-
 λίδος ἰσθῆται.

thus; *All the glory of the Kings
daughier is within.* A beleever
in outward appearance hath
little glory, therefore the
Church complaines. *Cant. 1.
5. I am blacke but comely,* blacke
in the opinion of the world
not seeing my beauty which
is inward; blacke through
persecution and the scorching
flames thereof, but comely
in the eyes of Christ, who
lookes on my inward beauty
that cannot be seene by the
world: so then the inward ⁽ⁿ⁾
ornaments wherewith Christs
Spouse must adorne her selfe
are the heavenly dispositions,
vertues, qualities, and graces
of the soule; as humility,
meekenesse, temperance, cha-
stitie, brotherly kindnesse,
heavenly mindednesse, and
the

(a) In sola ani-
ma pulchritudo,
& turpitude
apparent, &
ideo is solus
verè puicher
est, qui est vir-
tute præditus
Clem. Alexan.

Padeg. l. 2. c. 12.
Illis ampla sa-
tis forma pud-
icitia. *Tibullus.*
Eleg. l. 1. Eleg. 2.
Pulchritudo tua
sit bona vita,
stude itaque
placere Christo,
non pretiosis
vestibus, sed
bonis moribus
non pulchritu-
dine carnis, sed
pulchritudine
mentis.

*Bern. de modo be-
ne vivendi. Ser. 9.*
Ezek. 16. 8. 9.
10.

the like. This the Apostle intimates, Col. 3. 12. 13. *Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindnesse, humblenesse of minde, meekenesse, long suffering, &c. put on,* the word in the originall is *indue*. *put on* as a garment or ornament, and the garment it selfe is a concatenation of graces, a troope of heavenly vertues; as mercy, kindnesse, humility, &c. this is the needle worke of divers colours wherewith the Kings daughter must bee adorned when she is presented to the King, called a needle worke of divers colours, in regard of the variety of graces that this needle-worke consists of, as also noting the glory of this ornament of grace and holi-

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holinesse, for as diversify of colours in needleworke, so variety of graces make a soule more beautifull and glorious, every grace having its distinct beauty and luster, and all of them being joyned together in one soule, one grace gives a glory unto another, all of them together shining in the soule, like so many diamonds in a Ring. Secondly, this teacheth the Saints, a second duty to preserve their spirituall chastitie, and to carry themselves as pure virgines towards their husband Christ: the Apostle tels the beleeving *Corinthians*, that he was jealous over them with godly jealousy; for he had espoused them to one husband, that he might present them as a chaste

chaste virgin to Christ, and this jealousie that *Paul* had over the beleieving *Corinthians*, should every beleieving soule have over it selfe, that Christ may have no occasion to bee jealous of the soules entire affection to himselfe alone: therefore more than ordinarily vigilant must the Saints be that are espoused to Christ, to avoyd spirituall fornication, which is (o) committed when the soule prostitutes it selfe to the least sinne, and entertaines the least lust with consent and delight. If thou shalt receive, saith *Origen*, into the chamber of thy soule the

(o) si susceperis, o homo, in cubili animæ tuæ adulterum diabolum, meretricata est anima tua cum diabolo, si spiritus iræ, si invidia, si superbia, si impuditiæ ingressus fuerit ad animam tuam, & reciperis eum, & consenseris ei loquens, & in corde tuo delectatus

fueris his, quæ tibi secundum suam mentem suggerit, meretricatus es cum eo. *Origen hom. 12. in Levit. c. 2.* In nulla parte oportet virginem adulteram esse, non lingua, non auribus, non oculo, non alio omnino sensu, imo neque cogitatione, sed corpus quidem velut templum quoddam aut thalamum sponsi habeat præparatum. *Basili. l. de vera virg.*

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devill, thy soule hath played the adulteresse with the devil, if the spirit of anger, envie, pride, immodestie, and the like shall enter into thy soule, and thou shalt entertaine and hearken unto it, and be delighted with it and the suggestions thereof, thou hast committed whoredome with it. Although the soule may commit spirituall adultery with any sinne, yet more hainously with these three particular sinnes.

First, with (p) Idolatrie, for of this God professeth himself to be a jealous God, *Isay* 42. 8. *I am Iehovah and my glory will not I give to another*; and of this doth the Lord often complaine that his people had gone a whoring after Idolls

I.

(p) Idololatria
est mystica &
spiritualis ani-
ma cum idolis
fornicatio. *Corn.*
a *Lap. in Ezek.*
6. 9.

Idolls and strange gods. *Levit.* 17. 7. *Ezek.* 6. 9. Neither is there any one kinde of Spirituall fornication more distastfull to the Bridesgroome of the soule, than for the soule to be difiled with this sinne, therefore *Ezek.* 36. 25. it is joyned with filthinesse, *from all your filthinesse, and from all your Idolls, will I cleanse you, saith the Lord.*

(9) Mundl amor & Dei, pariter in tuo corde cohabitare non possunt, quemadmodum iidem oculi cœlum pariter & terram nequaquam aspiciunt.

Arg. (vel quisquis est auditor) libro de duodecim abusionibus gradu. 7.

Secondly, with covetousnesse and inordinate (9) love of the world, this is the second sinne with which the soule more hainously commits spirituall fornication: this the Apostle *James* cleareth, *James* 4. 4. *Ye adulterers and adulteresses, know yee not that the friendship of the world is enmity with God? whosoever there-*

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therefore will bee a friend of
the world is an enemy of
God, this spirituall adultery
with the world is so much
more grievous than carnall
adulterie; by how much
God, who is contemned is
more great and excellent than
man to whom a wife hath be-
trothed her selfe.

A third sinne is corporall
uncleannesse. 1 Cor. 6. 15.
the Apostle shewes this, affir-
ming that a man by this sinne
takes the members of Christ
and makes them the mem-
bers of an Harlot: this sinne
by Gods owne verdict takes
away the heart. Hosea 4. 11.
and so alienates the affection
from the Lord Jesus. Behold
then the duty of the Saints, as
to avoyd all sin; so especially
these

3.

the present instance betwixt
 Christ and his Spouse it
 failes not, Christs life being
 a patterne of purity and per-
 fect holinesse and absolute
 obedience in every particular:
 therefore saith (1) *Tertullian*.
 Halt thou married thy selfe
 to Christ, walke according to
 the will of thy husband: this
 observancie and pleasing car-
 riage was eminent in the
 Church. *Psal. 123. 2. Behold as*
the eyes of servants looke unto
the hand of their Master, and as
the eyes of a mayden, unto the
hand of her Mistresse, even so
our eyes waite upon the Lord our
God. Christ would have his
 Spouse to be knowne to bee
 his Spouse, even by her out-
 ward carriage, by her holinesse
 towards God, and righteous-
 F nesse

(1) *Nupisti*
Christo incede
secundam spon-
si tui volunta-
tem. Tertul. de
velandis, virg.
c. 16.
Christianismus
est invitatio di-
vinæ naturæ.
Nyssen. tract. de
profess. Chrystia.

nesse towards man, by her meeke, humble, courteous and mercifull carriage towards al, expressing in her life, the life of her husband Christ.

Efe 2.

In the second place, the consideration of this point may be a ground of tryall and examination, whether a poore soule be espoused to Christ or no: which it may doe by these severall symptomes of this spirituall marriage. A soule married to Christ is dejected and grieved, for the want of the sense of Christs presence in the soule. *Mat. 9. 13.* Our Saviour makes this an evident property of the Spouse of Christ, that shee fasts and mournes at the departure of the bridegroom. The Disciples of *John* asked Christ

1. Symptome.

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Christ why they fasted, but his Disciples fasted not, Christ seemes to tell them that they had reason to fast and mourne because their Master was now in prison, and they deprived of his presence, but as yet his Disciples enjoyed the presence of their Master, the delightfull residence of their endeared Bridegroom, but the time should come that the case should be altered, that I the Bridegroom of their soules shall be taken from them, and then they should fast and mourne, that being a fit time for dejection and sadnesse of heart; now as it was with the Disciples of Christ in regard of Christs corporall presence, so it is with every beleever in

regard of Christs spirituall
presence, they enjoyed for a
while his corporall presence,
exceedingly rejoycing in the
fruition of it, drinking in
with great delight the graci-
ous words and saving do-
ctrinethat flowed from his
blessed lippes, with great ad-
miration, beholding his glo-
rious miracles which he did
by his divine power, but when
once this blessed bridegrome
of their soules was taken
from them, it was a day of
much heavinesse and sadnesse,
of fasting and mourning; it is
so with the beleeving soule in
regard of Christs spirituall
presence, sometimes Christ
gives the soule a sensible fee-
ling and apprehension of his
sweetest residence in it, at
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which time the soule takes a
 full draught of unspeakeable
 and ravishing joy, at other
 times Christ for some reasons
 best knowne unto himselfe,
 withdrawes himselfe in regard
 of any sense and feeling of his
 presence by the soule: now
 at this time the soules former
 songs are turned into sighes,
 its melodie into mourning, its
 feasting into fasting, all its
 former joy for the presence
 of Christ its Bridegroom, e,
 into saddest dejection for the
 withdrawing of the Bride-
 grooms presence; hence it is
 that the Spouse of Christ is
 so often in Scripture called a
 Dove, which is of a mourne-
 full nature, when shee wants
 the Societic of her mate; of
 the like carriage is Christs
 Spouse

Cant. 2. 14.

Esay 38. 14.

Esay 58. 11.

Cant. 3. 1. 2. 3.
opened.

Spouse in the absence of Christ, see the Churches carriage, *Cant. 3. 1, 2, 3.* *By night on my bed I sought him whom my soule loved, I sought him, but I found him not. By night, that is, by solitary and deepest meditation, upon my bed, that is, when shee thought her selfe sure of her beloved, supposing him to be with her, she misseth his company, then she by her meditation and prayer, falls a seeking of him but findes him not: doth she not sit still as content to be deprived of the presence of her bridegroom? No, shee now resolves to arise and to goe about the Citie and the streetes, (noteing her diligent search) to seeke him whom her soule loved, and yet shee findes*

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findes him not, will she yet leave off enquiring having lost so much labour? No, she resolves upon a third enquiry after Christ of the Watchmen, and keepers, to wit, of the Ministers of Christ, and yet not finding Christ she is yet impatient of Christs delay and absence, neither the society of her brethren, or of Ministers could comfort her troubled spirit for the want of Christ, and therefore she still persists in her seeking till at last shee found him to her soules refreshing: behold in this instance the true Character of the Spouse of Christ, that shee is affected with the losse of his presence, and will not be satisfied without the fruition of it againe.

wouldst thou then, O doubtfull soule, be assured that thou art espoused to Christ: examine how thy heart stands affected for the want of the inward apprehension of Christs presence in thy soule; if wanting Christs residence thou canst be of a cheerefull heart, of a carelesse mind towards Christ, of a slow and secure carriage in seeking of him in his Word, Sacraments, or any other of his Ordinances, it is an evident signe as yet thou never enjoyest such an husband as Christ, who after his espousalls with the soule leaves such an impression of his love, and such a liking of his presence and communion, that let the soule bee deprived but a while of Christ, it

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cannot rest till it hath gotten him againe by the nearest embracings of Faith.

A second symptome of this Spirituall marriage is this, as it may be discovered by the affection of sorrow, as in the first place, so by the affection of desire. A soule married to Christ hath a longing desire of full communion with Christ in heaven; as a woman betrothed to an husband longs for the actuall and publicke solemnising of her espousalls, when she may enjoy that familiar society with him as to live in one house, eate at one table, sleepe in one bed, and to bee unto him his bosome friend: it is so with Christs spouse being once betrothed to him, shee

desires the consummation of the marriage in heaven, where she may rest and repose herself, in a more sincere communion, in the armes and bosome of Jesus Christ: although the soule bee betrothed unto Christ upon earth, yet the fellowship is not so great, and communion so intimate with Christ upon earth, as the soule shall have with Christ in heaven.

Hence Saint (^v) Bernard affirms that in this life the marriage dinner is onely celebrated, but in heaven the marriage Supper is prepared, where the soule shall be fed with rarer dainties and be satisfied even to a spirituall inebriation, with the

(^v) *Iam desponsata es illi, o anima, jam nuptiarum prandium celebratur; nam cena quidem in caelo paratur. Bern. Serm. 2. Dom. 1. post. Epiph.*

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the fulnesse of Gods house. In this life, whilst the Marriage dinner is only celebrated, there may be want of wine, as at the Marriage of *Cana* in *Galilee*, Christ himselfe being present, but not at the Marriage supper in heaven, though in *Cana* yet not in *Canaan* above.

At the Marriage in *Cana* of *Galilee*, although the mother of Jesus told him of the want of wine, that hee might see the scarcity supplied; yet Christ answered her, his *houre was not yet come*, that is, the convenient time of doing that Miracle was not yet come; but when the Master of the Feast and Bridegroom began to be ashamed of their scarcity, and that the Miracle might

John 2. 4. opened.

might the better be taken notice of, then Christ gave him plenty enough. In like manner in this life, whilst the marriage dinner lasts, there may be want of wine, that is, want of the sense of Christs presence, his favour and love, and therefore the Spouse cryeth, *Cant. 2. 5. Stay me with flaggons*, and the reason is, because the houre is not yet come when Christ useth to give the soule such plenty, but he reserves that plenty for heaven, when he fills the soule with the wine of inconceivable pleasure and joy in his presence, when hee will turne all the waters of afflictions, into the wine of consolation, and the soule shall have accessse to Christ, the
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fountaine of all comforts,
there to fill and satisfie it selfe
with what the heart is capable
of, there being then a more
intimate communion be-
twixt Christ and a beleever in
heaven, than upon earth, a
more intimate fellowship and
a fuller participation of that
unspeakeable content that the
soule takes in Christ; the
soule cannot but (w) long for
and desire with *Paul* to be dis-
solved and to be with Christ:
with *Jacob* it cannot but waite
for the Salvation of God:
with *Simeon* it cannot but de-
sire to depart in peace, where
it may see Christ face to face,
and never lose that beatificall
vision of him againe. Hence
was it that good (x) *Monica*
the mother of *Augustine* cry-
ed,

(w) Quemad-
modum Iaco-
bus magna cum
alacritate mi-
gravit in Egyp-
tum ut ibi vide-
ret gloriam Io-
sephi. Gen. 45.
18. sic nos ad
cælum propere-
mus ut ibi vide-
amus gloriam
Christi *Cham.*
Harm. Euan.
p. 1679.

(x) Quid hic
faciemus? cur
non ocyus mi-
gramus? cur non
hinc avolamus?

(y) Mori desidero ut videam
Christum salutare meum: vivere renuo ut
cum Christo vivam. *Chem. harm. Evang. p.*
1675.

ed, what doe we here? why depart we not swifter? why flye we not away from hence? Hence was it that her sonne (y) *Augustine* sayd, I desire to dye, that I may see Christ my Saviour, I refuse to live, that I may live with Christ. It is with a beleieving soule in this life, as with a man in a journey in a strange Country, who though at his Inne, where he lodgeth, he hath a warme Chamber, good fire, wholesome victualls, a soft and refreshing bed, yet he is ever and then thinking on home, his thoughts and meditations ever and then speaking thus within him: true it is, I have a good lodging, kinde entertainment, wholesome victualls, but what are all these to my

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my fare at home, my bed at home, to the society of my wife and children at home, home though homely is ever in his minde, ever in his desires: so it is with a Christian espoused to Christ, though he enjoyes a confluence of all outward comforts, though hee takes great delight in this life, and as it were swimmes in all worldly contentments; having a loving wife, dutifull children, faithfull servants, his barnes stufte with graine, his pastures stockt abundantly with Oxen and sheepe, his coffers replenished with the most precious of metalls, so that hee lackes nothing that can give an honest heart content, yet he cannot but bee ever and then

then thinking within himselfe, I have wife, children, lands, livings, but what are these to the society with my sweetest Saviour, and most delightfull Bridegroom; desiring to leave all to bee with Christ which is best of all. Examine thy heart, O soule, by this property. Is there any thing in the world so deare unto thee, be it wife, sonne or daughter, land or house, yea life it selfe, that thou art not content to leave, that thou mayst have that intimate communion with Christ in heaven? Thou mayst justly feare thou never wast espoused to Christ, neither ever hadst any acquaintance with him, for if thou hadst, the best of worldly excellencies could

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from a desire to bee with
Christ in heaven.

In the third place, this Spi-
rituall marriage is discovered
by the affection of love. (1)
A soule married to Christ
loveth all that have any alli-
ance with Christ. A wife that
truely loves her husband, loves
her husbands kindred and
friends, in like manner
are the friends of Christ
deare unto his Spouse: now
who they be that have alli-
ance and friendship with him
Christ himselfe declares.
First, that those are his bre-
thren, *Marke 3. 35.* who doe
the will of God; whose Fa-
ther is his Father, whose God
is his God; and for his friends
Christ shewes. who they be,

3. Symptome.

(1) Ο' μὴν ἀ-
γαπῶντες τὸν Χριστὸν
καὶ τοὺς ἐν αὐτῷ
ἐσμέντες, οὗτοι
οἱ φίλοι τοῦ Θεοῦ
καὶ οἱ ἀδελφοὶ
αὐτοῦ εἰσιν.

Sec. *Aust.*
l. 2. *Oeconom. c.*
ultima.

Ioh. 13.

John 15. 14. Ye are my friends if ye doe whatsoeuer I command you : as it was betwixt Iehosaphat and Ahab. 2 King. 3. 7. when they agreed togetherto goe against Moab to battell, Iehosaphat sayd, I am as thou art, my people as thy people, my horses as thy horses, so is it with all the members of Christ that are espoused to him. Christs cause is their common cause; Christs friends their friends, embracing Christ with the dearest affection, and mutually one another for Christs sake. By this mayest thou examine thy self whether thou beest espoused to Christ or not, to wit, by thy love to all those that stand in the same relation to Christ as thou dost : seest thou a
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poore member of Christ, in the wrinckles of whose face, as in so many lines, thou mayest read Lectures of miserie and want; here is a friend of Christ, if thou beest the Spouse of Christ, thou canst not but have some pittie, love, and compassion on this his friend, seeest thou any eminent for grace, holy in life, frequent in duty, zealous for piety and purity of heart, this is a friend of Christ, standing in the same relation to Christ, as thou doest, if thou beest espoused to him, and therefore thou canst not but love him for the image of Christ thou seeest in him.

In the third place, the consideration of this point serves for consolation to Christs Spouse.

Use 3.

1.

Spouse in many particulars. First against the clamour of the guilt of sinne. Christ being an husband to the Soule undertakes all its debts: the Widdow of the Prophet. 2 *Kings* 4. 1. 2. complains that the Creditour was come to take her sonnes captives; but the Spouse of Christ needes feare no such arrest of any creditour, the soule hath many creditours that out of Christ it is subject and lyable to satisfie: the Law arrests the soule, with a *cursed is every one that continueth not in all things that are written in the Law to doe them*, *Gal.* 3. 10. Again Conscience arrests the soule and seconds the Law with this assumption, that the soule hath not
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continued in the Law but broken it: the Devill will arrest the soule with many accusations; Death and Hell have their arrests too, but Christ being the husband of the soule, becomes the undertaker for all these arrests and debts by sinne, Sathan, Conscience, Death, or Hell; when the Law shall urge its *and rigorous* and rigorous exaction of perfect obedience, then may the beleiving soule answer, my husband Christ hath payd it for me: when the Law calls for penalty upon the violation of it selfe, the beleever may answer, Christ my husband hath payd it for me, who is made unto me *wisdom, righteousness, sanctification, and redemption,* & as the Apostle speakes

Philem. v. 18.

speakes, i *Tim.* 2. 6. gave him-
 selfe not onely λύτης but ἀν-
 τίστατον a ransome, but a coun-
 ter-ransome for all my finnes,
 and thus in all other arrests
 may the soule stop all in
 Christ: so that as good *Onesi-*
mus was loath to returne to
 his Master *Philemon*, to whom
 once he had beene an unpre-
 fitable servant, but when once
 he knew that *Paul* had written
 his Epistle to *Philemon*, to tell
 him that whatsoever *Onesimus*
 owed him he should set it on
Pauls score, *Onesimus* might
 then with boldnesse returne
 to his Master *Philemon* againe:
 in like manner a poore soule
 considering how it hath of-
 fended God, is loath to come
 before or into his presence:
 but when it considers againe
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that whatsoever it is indebted to God it is set on Christs score, then may the soule with boldnesse goe to God, and stop the mouth of all accusers in the world, who can lay nothing to the charge of Gods elect, seeing it is God that justifieth.

Secondly, this may comfort the soule against the feare of spirituall enemies, the wise that hath a rich and powerfull husband, thinkes her selfe safe from reproaches, injuries, and abuses of others: farre more safe is the soule that is married to Christ, from being hurt by the attempt of enemies, or by any assaults of any spirituall adversaries, for Christ is able to vindicate the cause of his oppressed Spouse to

2.

Ruth. 3.9. opened.

to the utmost. Protection is one priviledge the wife hath by her husband, therefore saith *Ruth* to *Boaz*, *Spread thy skirt over thine handmaide, for thou art a neere kinsman: Spread thy skirt over me*, that is, be my protector in being my husband; Christ will not be wanting to his Spouse in any comfort or succour that a wife expects from her husband, much lesse in protection, one of the meanest duties of a loving husband, therefore *Ezek. 16. 8.* when once the time was, the time of love betwixt the Lord and his people, he saith, he spread his skirt over his people, and covered their nakednesse; let then the Spouse of Christ be dayly assaulted by Sathan,

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the world, and the remainder of corruption, and let the soule goeto Christ, as *Ruth* to *Boaz*, *Spread thy skirt over thy servant*, for thou art my husband, Lord, and Master, and the Spouse of Christ shall be safe under the wings of Christ, that all the powers of darkenesse, and powers of hell it selfe, shall not be able to pull Christs Spouse out of his Armes.

This may comfort the beleeving soule, that being once espoused it shall be for ever espoused to Christ, *Hosea 2. 19. I will betroth thee unto my selfe for ever*, saith the Lord unto his people. *Naomi* may be deprived of her husband *Elimelech* in a strange land, because *Elimelech* was a man sub-

Ruth. 3. 9.

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ject to the like mortality as
all of his owne species are, but
the soule once married to
Christ can never bee deprived
of him, who being both God
and man, is he who was, and
is, and shall be unto all eter-
nity, so that which *Babylon*
sayd in a proud and presump-
tuous manner, *Esay 47. 8. I*
shall not see widdow-hood, that
upon good grounds and not
presumptuously may the
soule espoused to Christ af-
firme of it selfe: I shall sit
as Queene and never suffer
spirituall Widdow-hood, so
that the condition of belee-
vers in this marriage estate
with Christ, is farre better
than that of *Adam* in Para-
dise. Man in his innocencie
was espoused to God, but
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then God left in man a power
to dissolve this matrimoniall
knot, and man breaking the
Covenant there was a divorce
drawne, now God is so farre
pleased out of his super-abun-
dant mercy and compassion
(not to be found in any but a Ier. 3. 14
God infinitely good) to treat
of a second marriage to the
soule of man divorced from
him, which marriage is groun-
ded upon a more sure founda-
tion even upon Christ, and
in Christ he is pleased to bee
married to the soule, not for a
certaine time to be at last ex-
pired, but for all eternitie, not
now leaving the Matrimoniall
covenants in mans own custo-
die, but undertaking the kee-
ping of them himselfe. To
conclude this, if it be such an

(4) Felices ter
& amplius quos
irrupta tenet
copula, nec ma-
lis diuulsus que-
rimonis supre-
ma citius solvit
anor die. *Hor.*

happie thing for man and wife so to live together, that the bond of love be not broken till death it selfe doth breake it, then farre greater happinesse and comfort for a beleeuing soule to thinke, that this bond of Spirituall wedlocke shall not be broken by death it selfe, but remaine indissolueable to all eternitie.

Use 4.

In the fourth place this point serves for exhortation. It may be a ground of perswasion to every one that is as yet an aliant from *Israel*, a stranger from God, from his promises, his Christ, that he would accept of Jesus Christ to be the husband of his soule, and so his soule may be the Spouse of Christ, and so

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so have interest in all the saving promises of the Gospel, and be made a member of the Common-wealth of *Israel*, and of one that was a farre off made nigh to God in Christ by Spirituall alliance. *Iohn 3. 29.* the Baptist stiles himselfe a friend of the Bridegroom. *2 Cor. 11. 2.* *Paul*, as the ~~representative~~ or spokesman of Christ, tells the *Corinthians* that he was jealous over them, for he had espoused them to one husband that he might present them as a chaste virgin to Christ. Every Minister of the Gospel with the Baptist should be a friend of the Bridegroom, with *Paul* a spokesman for Christ, this the Apostle sheweth, *2 Cor. 5. 20.* that he and the rest of his

function were Ambassadors for Christ, as though Christ did entreate others by them to be reconciled to him; for as great persons, as Emperours and Kings, dwelling in remote places from the virgin Ladies whom they would espouse unto themselves, send entreaties of marriage by their Ambassadors, who use to carry their lively pictures and portratures of their persons, and so present them to the women they desire to be espoused unto: in like manner the Lord Jesus the great King, whose Throne endureth for ever, and whose Scepter is a right Scepter, keeping his Court in heaven and that being his glorious Throne where his chiefe residence is, and

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and his greatest glory displayed, he offering conditions of Marriage to poore soules, sends them by the Ministers of the Gospell his Ambassadors, and hath put into their hands the word of his Gospell (Christs love Letter) in which his glorious excellencies and treasures of incomparable benefits, dwelling in him in a plentiful manner are evidently set forth, which the Ambassadors of Christ opening and declaring to the people, cannot but shew forth the excellencies of his person, of his riches, honour, beauty, and all other desirable qualities in a Bridegroom. Oh then that God would be pleased (having appointed me an unworthy

Gen. 24. 35.
36.

messenger to this great digni-
tie as to be his spokesman) to
make me an instrument of
perswading some poore, blind,
and naked soules to accept of
Christ to be their husband,
who is able to enrich them
with what their soules can
desire, and now what argu-
ments shall I use to perswade
such to this Marriage? *Abra-*
hams servant going to take a
wife for his Masters sonne
Isaac that he might perswade
Rebecca and her friends the
more forceably, the one to
goe with him, and the other
to part with her, he tells them
that *the Lord had blessed his*
Master Abraham greatly, &c.
and so by this Argument ob-
taines his request in perswa-
ding *Rebecca* to goe with him,
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and her friends to part with her. The great God of heaven imploying mee his unworthy servant to intreate a Spouse for his sonne, I can use the same arguments that *Abrahams* servant did, I wish it might be with the same successe. My Master the Almighty God of *Abraham*, of *Isaac*, and *Iacob*, is exceeding great (his greatnesse being infinitenesse) and he is exceeding rich, not onely with *Abraham* in flockes and bearded, in silver and gold, the cattle upon a thousand Mountaines being his, but he is the possessour of heaven and earth it selfe, the great Commander and Soveraigne Lord of the whole world, rich in himselfe, unspeakeable,

Psal. 50. 11.

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incom-

incomprehensible and inconceivable glorious eminencies, and this God hath one onely begotten son, and unto him hath he given all his riches, as in the 2 *Psalme*, and the 8. *verse*. *Aske of me and I will give thee the uttermost parts of the earth for thy possession*; the sonne of God installed into his Fathers inheritances offers himselfe to be married to thy poore soule, whosoever thou art, that wilt accept of him to be thy Bridegroom: Oh that thy soule with *Rebecca* would accept of this match without farther delay! The (b) Philosopher tells us that sometimes a lover findes fault that he loves above measure, and yet is not loved againe, where-

(b) Ε, δὲ αὐ-
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Arist.
Ethic. l. 9. c. 2.

as he hath nothing in him
that is amiable or worthy of
love. Christ indeede may
complaine that he offers love
to many a poore soule, and
yet findes no love againe;
neither can the soule alleadge
this for a reason of unkind-
nesse to Christ againe, that
there is nothing in Christ
that is lovely; for in Christ
there is nothing that is not
worthy of the greatest love
that can lodge in a mortall
breast: what lovely quality
can the soule desire in an hus-
band, that are not in Christ?
Doth the soule desire riches?
with me are riches, Prov. 8. 18.
saith Wisedome it selfe.
Doth it desire Nobility of
Birth? God the Father wit-
nesse his sonnes Nobility.

Thou

Thou art my Sonne, this day have I begotten thee, Psal. 2. 7. Doth it desire beauty? *Christ is fairer than the Sonnes of men, Psal. 45. 2.* Desires the soule power in an husband for protection? *All power is given unto him of the Father, twelve Legions of Angels are at his command, and Legions of Devils were constrained to crouch unto him; hence also by the Prophet was he called wonderfull and Powerfull, Esay 9. 6.* Desires the soule goodnesse in an husband? *Christs lippes are full of grace, Psal. 45. 2.* He is a very fountaine of goodnesse. Desires it yet Wisedome? *Christ is Wisedome it selfe, Wisedome of the Father, and made Wisedome to every beleever, 1 Cor. 1. 30.*

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Lastly, desires it glory in an husband? Christ is the King of glory, *Psal. 24. 8. 10.* The Apostle remarkeable sets downe all these amiably qualities toge her, *Heb. 1. 2. 3.* God hath in these last dayes spoken unto us by his Sonne, behold his Nobility, whom he hath appointed heire of all things, behold his Riches, by whom also he made the world, behold his Wisedome, who being the brightnesse of his Fathers glory, and expresse Image of his Person, there is his beauty and upholding all things by the word of his Power, when he hath by himselfe purged our sinnes, there is his goodnesse, sate downe at the right hand of the Majestie on high, there is his glory. Moreover all these excellencies are in

(e) Necessario
efficitur in Deo
omnium rerum
inesse perfecti-
ones, easque
perfectissimas
perfectissimo
modo. *Zan. de
natura Dei. l.
2. c. 7.*

in Christ, so they are in him
in a more (e) eminent man-
ner. Many excellencies may
be in the creatures by partici-
pation from God, but they
are not so in the creatures as
in Christ: many excellencies
are sprinkled up and downe
in the Creatures, in an
imperfect manner, as some
creatures excell in beau-
ty, some in power, some in
wisdom, but all these and
many more that are diverse
and opposite perfections
and vertues in the Creatures,
are all in Christ in a most per-
fect and eminent manner:
there is as the Apostle af-
firms *One manner of glory in
the Sunne, another of the Moone,
another of the Starres; yet
what glory the Moone hath*

or

or the starres, they receive it for the most part from the Sunne, and all their glory meetes in the Sunne in a full manner: so it is with the creatures in heaven, as of Angels and Saints, another of creatures under the heaven, yet what glory is found in these creatures they have it from God, and Christ the Sonne of Righteousnesse; and meetes in him as in a center of perfection, making one perfect excellencie and excellent perfection. And now O humane soule, what is there in the world in which thou canst finde these things that are to be found in Christ? why dost thou then wed thy heart to riches, honour, pleasure, that (d) cannot satisfie thy soule,

(d) Bern. serm. in illud. Ecce nos reliquimus omnia. Anima, inquit, rationalis ceteris omnibus occupari potest, repleti non potest. Anima rationalis facta est capax maiestatis tuæ, ut a te solo, & a nullo alio possit repleti, Aug. 20 Soliloq. c. 30.

(*) Quid per
multa vagaris,
homuncio quæ-
rendo, bona ani-
mæ tuæ & cor-
poris tui? Ama
unum bonum in
quo sunt omnia
bona, & sufficit:
desidera sim-
plex bonum,
quod est omne
bonum & satis
est. *Aug. vel
quisquæ est an-
t. l. de Spir. &
Anima.*

soule, and flightest Christ in
whom are treasures of riches,
supercoelestiall honour, in-
conceivable pleasures? Why
doest thou give Christ the
lowest place in thy hearr, that
deserves the highest? Why
puttest thou the creature a-
bove the Creator, who at the
first gave thee dominion over
the creature? What shall I
say to perswade thee to for-
sake all other lovers, to give
entertainment to Christ,
that he may espouse himselfe
to thy soule? I cannot speake
more impressively than in the
words of the (*) Father. Why
doest thou, O man, wander up
and downe by many things,
by seeking the good of thy
soule and body? Love that
one God in which are all
good

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good things, and it sufficeth :
desire that one good which is
every good, and it is enough.
And now me thinkes I per-
ceive some soule, with *Agrip-
pa, almost perswaded to be a Chri-
stian*, to accept of Christs of-
fer, and willing to match
with him, but yet fearing and
secretly saying within it selfe,
I am afraide that Jesus Christ
will not match himselfe with
me, who have nothing in mee
that may move Christ to love
me, and I finde so much de-
formity in my soule by sinne,
so much filthinesse in my in-
ward man, that Christ, I feare,
will turne away his eyes from
me, as an unfit object of his
love. To this I answered, what
saw God in his people that
might move him to love
them?

them. Ezek. 16. 5. 6. They lay tumbling in their blood, in their filthinesse, and abominations, and then was the time of love when God pittied them, and entred into covenant with them, and they became his owne. It is not with Christ as with a man, in choosing a Spouse: man lookes after proportion and portion: but Christ regards not the soule for any thing in it selfe, for he hath riches and beauty enough for himselfe, and the soule his Spouse too: If the soule hath any riches or righteousnesse of its owne, Christ will not marry himselfe unto it, and therefore the Apostle affirms that the *Israelites* going about to establish their owne righteousnesse, did not submit themselves

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selves to the righteousness of
God, which is the righteousness
of Christ layd hold on by faith,
Rom. 10. 3. 4. As therefore
Abraham sayd, Gen. 14. 23.
unto the King of Sodom, that he
would not take from him so much
as a thread, lest the King of So-
dom should say, I have made A-
braham rich: so Christ, when
he Marries himselfe to any
soule, he will not have with it
the least righteousness of his
owne, lest the soule should
boast of it selfe, or that it had
any riches but what it got by
its Marriage with Christ.
Therefore in that thou sayest
thou art poore, base, blinde,
naked, miserable, and wretch-
ed, and if withall thou art
truely sensible of this thy po-
verty, thy filthinesse and
wretch-

wretchednesse, touched also
 with a deepe apprehension of
 thine own unworthines to be
 joyned in Marriage to Christ,
 thou hast spoke a word ere
 thou wert aware, that may
 give thee comfort and hope,
 that thou art such a one to
 whom Christ will espouse
 himselfe: wert thou rich in
 thine owne conceite as the
 Church of *Laodicea*, (f) Christ
 would despise thee, but being
 vile in thine owne eyes he will
 sooner regard thee, who useth
*to fill the hungry with good
 things, and to send the rich emp-
 ty away: to resist the proud, but
 to give grace to the humble:* there
 is nothing that winnes re-
 spect more from God, than
 for the soule to bee truly
 humble. *To him will I looke,*
 even

(f) Non habet
 quo intret gra-
 tia, ubi meri-
 tum occupavit.
Bern. in Cant. 11.
Serm. 67.

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uent to him: that is of a contrite
and humble spirit: I dwell in
the humble heart, though God
dwells in the highest heavens,
yet withall in the lowest heart,
and therefore saith *Mary: Luk.*
1. 48. He had respect to the low
estate of his hand-maide. Excel-
lent is the expression of Holy
(e) *Augustine* to this purpose,
God is high, (saith he) a Chri-
stian is low, if he desires that
the high God should come
neare him, let him be lowly.
A great mystery: brethren
(saith he) God is above all;
thou listest up thy self and yet
toucheest him not, thou hum-
blest thy selfe, and he descends
unto thee: so then as *Abi-*
gails speech to *David* desiring
Marriage of her, that she was
not worthy to wash the feete
of

Isaiah. 57. 15.

(g) *Altus est
Deus, humilis
est Christianus.
Si vult ut altus
Deus v. cine-
tur illi, ille
humilis sit,
magna mysteria,
fratres, Deus su-
per omnia est.
Erigis te & non
illum tangis,
humilias te,
& ipse ad te de-
scendit. Aug. in
Psal. 34.*

(*a*) Nullum eligat dignum sed eligendo efficit dignum. *Aug. cont. Iul. Pelag. l. 5. c. 3.*

of *Dauids* servants ; allayed not *Dauids* affection, neither hindred her preferment; neither will thy poverty (if thou beest truly sensible of it) hinder thy espousing to Christ, who, as the (*b*) Father notes, chooseth noneworthy of himself, but by choosing them maketh the worthy. To conclude this: it was a good policie in the *Gibeonites*, *Iosh. 9. 4, 5, 6.* that they might move *Ioshuah* to enter into covenant with them, they workt wittily, taking old sackes upon their Asses, and wine bottles old and rent, old shooes and garments. It would be as good a policie for a poore soule in moving Christ to enter into league and covenant with it, to come unto Christ with an abased

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abased, naked and ragged
heart, rent in peeces with
deepe contrition, and sense of
Gods wrath, for this is the
most ready way, for the soule
to finde favour in the eyes of
Christ, whose order is first to
deject, then to erect and raise
up, first to wound by the sense
of misery, and then to heale
by the sense of Mercy: first
to make the soule apprehen-
sive of its owne misery and
then to bestow himselfe upon
the soule to enrich it.

But in the second place *Object. 2.*
some poore soule may object:
I am content to be married to
Christ, but loath I am to part
with such a sinne that affords
me so much honour, credit,
dignity, and riches.

To this, I answere: he that
truely

truely accepts of Christ, must take him on his own tearmes, to be the Lord and chiefe Commander of his soule, and the soule must give a bill of divorcement to every sinne, to give entertainment to Christ alone, whereas then the soule pretends a willingness to accept of Christ, and yet withall an unwillingnesse to part with some darling sinne, the reason is because the soule consults with flesh and blood, with corrupt nature, that alwayes (as *Ahab* sayd of *Michaiah* in another case) prophesieth evill to the soule, opposing it selfe against the eternall welfare thereof. Accept of me, saith Christ, to be the Bridegroom of thy soule, the soule askes counsell
of

of flesh and blood, whether it should obey in accepting of Christ : refuse saith flesh and blood, wilt thou forsake thy former delights, thy *Dalilabs*, in whose lap thou hast tooke so many a contentfull sleepe; wilt thou forsake such a way of gaine, which hath beene the maintenance of thy selfe and family? Hereupon the soule resolves upon a plaine deniall, or if not so, yet of an accepting, but not on his owne termes, yet Christ indeede shall be called the husband of the soule, but withall resolves to retaine its finnes still, which in truth is aequivalent to a plaine refusall; would the soule then accept of Christ in his owne way, the best direction that can be gi-

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ven to the soule in such a case is, that it should not consult with flesh and blood and corrupt nature in this case, but to doe as *Paul* did, *Gal. 1. 16.* Who upon Gods call and the Revelation of his Sonne, in him immediately obeyed, and *consulted not with flesh and blood.* The (i) Philosopher tells us, it is absurd to consult about things that must bee done of necessitie: now there is nothing of greater necessity than for the soule to accept of Christ: doth Christ then offer himselfe unto thee, resolve upon an immediate embracing of his love. Doth hee bid thee forsake thy sinnes for him, delay not the businesse, consultation and delay in this case is dangerous, we must fight

(i) Οὐκ ἐστὶν
ἀνθρώπου ἡ ἐστὶν
ἡ ἐστὶν, πρὸς τὴν
ἐστὶν ἡ ἐστὶν συμ-
βυλὴ. *Arist.*
Rhetor. 1. 1. c. 9.

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fight against our affections, saith (k) *Seneca*, not by subtilty of argument, but by force and violence. Our Saviours counsell is good to this purpose. *If thy right eye cause thee to offend pull it out: & if thy right hand cause thee to offend, cut it off*, in the originall it is *ἐκκοψον αὐτόν*, which signifies in the emphasis of the word, *chop it off*, not saw it off by degrees, but *chop it off*, that is on a sudden, cut it off on a sudden, cut off thy sins that are as deare as thy right hand. Would the soule then resolve upon a divorce of sinne for Christ, and upon a peremptory will to roote out

(k) Contra affectus non subtilitate sed impetu pugnandum est.

Mat. 5. 29. 30.

Math. 5. 29. & 30. opened.

all sinne, let it lend no eare to Sathan, or corruption to perswade and counsell the contrary, but on a sudden to set upon the worke, and to part with all sinne, and thy worke might be done with lesser difficulty. It is with the soule in this businesse of parting with sinne for Christ, as it is with a boy tenderly bred, that goes to bath himselfe in the River: who if he enters in at some shallow place, and wades deeper and deeper by degrees, hee ever and then shrinks backe, and is resolved to goe no further, being impatient of the coldnesse of the water, at the length out he goes againe, and leapes into the water, and on a sudden hee wets his whole body, and then

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then he feeles no cold. A
soule in like manner re-
solves to leave its finnes, and
to accept of Christ, it begins
to leave this sinne and that
sinne, it findes this to be harsh
to its corrupt nature to part
with these beloved darlings,
upon this it beginnes to con-
sult with its owne deceitfull
and corrupt selfe, whether it
should goe on or no; corrupt
nature drifswads, upon this the
soule returnes to its old finnes
again: the best way for the
soule suddenly to part with all
sinne, even with the whole bo-
dy of sinne, resolving stedfast-
ly through the power of an
Almighty God, never to
commit the least sinne wit-
tingly or willingly any more,
and the soule being win-

ded up to this firme resolution and keeping it selfe so by the power of Gods spirit assisting, the divorce of sinne will not be so grievous, the victory lesse difficult, for when the soule once hath parted with all sinne to accept of Christ; it shall finde that sweetenesse in one houre by Christs presence, that a world of earthly and carnall delights cannot afford in many yeares. Oh then let not the secret delight in any base and sordid lust keepe thee, O soule, from the right enjoying of thy sweetest Saviour; part with all thy sins in exchange for this precious pearle, and I will assure thee this, that although the parting with thy sinnes may seeme grievous to thee
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for the present; as the death of *Absalon* was to *David*, yet as he lost but a rebellious sonne, so dost thou lose but a treacherous enemy to thy eternall good: therefore as God sayd to *Abraham* concerning the parting with *Hagar* and her sonne; *Let not the thing bee grievous unto thee: no more let this parting with thy finnes trouble thee, for thou shalt instead of carnall base and sensuall delight in the enjoying of sinne, have an inconceivable delight in the enjoying of Iesus Christ, the husband of thy soule, a sippe of which pleasure to be found in Christ will assuage the desire of the best of carnall delights. For* *as* Christ saith concerning the new wine and the old, the

Gen. 21. 12.

Luke 9. 39.

contrary may be sayd of this new condition of being Married to Christ, and the old of being in the state of nature. *No man having tasted the Old wine, saith Christ, cares for the New, for the old is better than the New*: so no true Christian that hath got into this new condition, desires the old againe; none that hath tasted this new wine of pleasure and joy to be found in Christ, desires to drink of the old wine of fleshly and wordly delights againe: heare the opinion of ⁽¹⁾ Bernard, that is onely true joy that is conceived of God, to which all other mirth being compared is but sorrow, all other sweetnesse, grieve and bitternesse. Aske holy ^(m) Augustine and he

(1) Illud revera solum est gaudium quod de creatore concipitur, cui comparata omnis aliunde jucunditas mæror est, omne dulce amarum est.

(m) Pota me domine torrente voluptatis celestis, ut nil jam mundanorum libeat degustare venenæ dulcedinis. Aug.

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he is of the same opinion, for thus he prayes unto God, *Lord give me to drinke of the brooke of heavenly pleasure, that I may never taste any more of the poyson-some sweetnesse of worldly things:* Aske David he is of the same minde, *One day in thy Courts is better than a thousand.* Last of all, let Christ himselfe bewitnesse, who affirms that it was his meate and drinke to doe *the Will of his Father in heaven,* shewing thereby that what pleasure and delight it is to be hungry and thirsty, to be refreshed with wholesome food, the same delight it was to him, and is to all his members, to walke in the wayes of God, and in obedience to his Commandements: enjoying thereby the peace of Consci-

ence in assurance of Gods love which is a continuall feast, and now, O resolute soule for Christ, art thou content to accept of Christ for thy husband upon his owne termes, to be the sole Commander of thy heart, art thou content to be subject to him in all his Commands, be they in doing, or in suffering; I will be thy Prophet: Christ Jesus will meete thee and embrace thee for his Spouse, hee will cloath and adorne thee with the needleworke of divers colours, even with the variety of graces, and when the Lord Jesus, the endeared Bridegroom of thy soule, shall come at the Last Day, he will account of thee as a wise Virgin ha-
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ving the Oyle of Grace in
thy Lampe, and thou shalt
enter into the Bridegroomes
Chamber, there to rest in his
Armes and bosome unto all
Eternity.

FINIS.
